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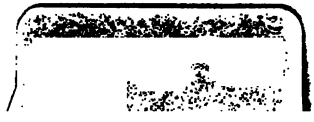

THE

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RELATING PRINCIPALLY TO

THE FOREIGN MISSIONS

UNDER THE DIRECTION OF

THE METHODIST CONFERENCE.

THIRD SERIES.

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FOR THE YEAR 1858.

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CONTENTS OF VOL. V.

BEING VOL. XXIV. FROM THE COMMENCEMENT.

Abbeokuta, letter from, 203
Albany, letters from, 44, 45, 75, 132
"*Alice Maud*," the, and the "Florence Nightingale," notice of, 64
Allen, the late T., Esq., testimony of, to the importance of the French Mission, 63
Allsworth, Mr., arrival of, in New-Zealand, 176
AMERICA: British Columbia, 161—Canada, 14, 141, 207—Hudson's-Bay, 2, 14, 141—Newfoundland, 61
American revivals, alluded to, 123, 125, 172, 205
Andrews, E. B., Esq., letter of, to the Rev. H. Wharton, 73
Anecdote, of Rowland Hill, 112—of a Kaffir, 117—of Lord Nelson, 120—of two fishermen, 120—of a farmer's boy and the Duke of Wellington, 125—of John Brown, the Covenanter, 125
ANNIVERSARY of the Society, announcement of the Sermons and Public Meeting, 49, 81—Breakfast Meeting in connexion with the, 51, 82, 114—prayer-meeting in connexion with the, 51—report of the proceedings at the, 81—sermons preached at, 81
Ansah, Rev. J. O., letter from, Cape-Coast, 204
Arbousset, Rev. T., sufferings of, in South Africa, 160
Army-Missionaries, for India, 177
Arnold, Rev. R., departure of, for Antigua, 64—arrival of, in Ditto, 128
ARRIVALS: Rev. R. S. Coe, in Sierra-Leone, 16, 31—Rev. J. Bridgart, at the Gambia, 16—Rev. T. Bate, at the Bahamas, 16—Rev. J. Crawford and W. Fletcher, B.A., in Fiji, 30—Rev. P. Batchelor, at Negapatam, 35—Rev. G. Sykes, at Honduras, 48—Rev. J. Longden, W. Longden, E. Gedye, P. Hargreaves, and Miss Clemminson, in South Africa, 64—Rev. E. E. Jenkins, in Madras, 64—Miss James, at Adelaide, South Australia, 79—Rev. R. Arnold, in Antigua, 128—Rev. Dr. Stinson, in Canada, 144—Misses Sercombe, Booth, and Boothman, in China, 144—Rev. W. R. Cockill, in Madras, 176—Mr. Allsworth, in New-Zealand, 176—Rev. J. Webster, at Gibraltar, 208
Aubrey, Rev. T., speeches of, 113, 123
Australia, notices of the Chinese in, 40, 52—letter from, 67
Australian Missionary Notices, extract from, 174
Auxiliary Society for the London District, notice respecting the public Meeting of, 52, 128
Ayliff, Rev. J., letters from, Heald-Town, 184, 197

Banfield, Rev. J., letter from, St. Vincent's, 77
Bangalore, letters from, 3, 26, 34, 65
Barbadoes, letter from, 136
Barber, Rev. W., letter from, Jaffna, 36
Batchelor, Rev. P., arrival of, at Negapatam, 35—letters from, Ditto, 35, 194
Bate, Rev. T., arrival of, at Bahamas, 16
Batticaloa, letter from, 129
Bechuana, letter from, 158
Beecham, Rev. Dr., testimony of, respecting the Mission in France, 63
Bennett, Rev. W., death of, Nova-Scotia, 16, 85
Bible, exclusion of, in schools in India, 17
Bible Society, grant of Scriptures by, for Mysore, 161—appeal to, 172—incidental notices of, 66, 104, 178
Bickersteth, Rev. E., letter from, Abbeokuta, 203
Bird, Rev. M. B., letters from, Hayti, 142, 173
Blake, Miss, departure of, for Madras, 192
Blencowe, Rev. G., departure of, for Natal, 176
Booth, Miss, arrival of, in China, 144
Boothman, Miss, arrival of, in China, 144
Boulderson, Colonel, conduct of, in the case of Viziarangum, 153, 193
Breakfast-Meeting, public, on behalf of China, 51, 82, 114
Bridgart, Rev. J., arrival of, at the Gambia, 16
Brigg, Rev. A., letter from, Graham's-Town, 132
Briggs, General, cited on Indian affairs, 24
British and Foreign School Society, appeal to, and response of, 178, 181
British Kaffraria, letters from, 44, 76
Broadley, Rev. B., departure of, for Bombay, 192
Brooking, Rev. R., letter from, Hudson's Bay, 14
Brown, D., mentioned, 93
Brown, J., Covenanter, anecdote of, 125

Brown, Rev. S., letters from, Sierra-Leone, 74, 200
Buchanan, Dr., mentioned, 93
Bunting, Rev. Dr., illness of, 81—visited by Dr. Guthrie, 96—death and character of, 143—powerful ministry of, 184
Burgess, Rev. A., letter from, Madras, 25
Butler, Rev. W., labours and sufferings of, in India, 4—quoted, 112

Campbell, Sir C., doings of, in India, 26, 36, 94
Canada, letters from, 141, 207
Cape-Coast, letter from, 204
Cape of Good Hope, letters from, 42, 131, 182
Carey, Dr., mentioned, 93
Caste, evils of, in India, 17, 23, 26, 106
CEYLON: Batticaloa, 9, 129—Caravaoor, 129—Jaffna, 7, 36—Trincomalee, 9
Chapels, erection or opening of, at Pietermaritzberg, Natal, 13—in Fiji, 57, 88—at St. John's, Newfoundland, 61—at Umhlanga, Natal, 169—at Robertson, Cape of Good Hope, 183—at Golden-Grove, Demerara, 191
Chapman, Rev. G., letter from, British Kaffraria, 44
Cheek, Ensign, sufferings of, in India, 29
China, commencement of the Mission in, 2, 116—letters from, 39, 142—Breakfast-Meeting on behalf of, 51, 82, 114—receipts and expenditure of the Mission, 117—other references to, 51, 65, 90, 99, 104, 109
Chinese immigrants, in Victoria, Christian labours among, 40, 52
Christmas Offerings, 84
Clay, Rev. C., departure of, for Western Australia, 176, 192
Clemminson, Miss, arrival of, in South Africa, 64
Clough, Rev. B., Memoir of, characterized, 33
Cockill, Rev. W. R., departure of, for Madras, 64—arrival of, in Ditto, 176
Coe, Rev. R. S., arrival of, in Sierra-Leone, 16, 31
Coke, Rev. Dr., labours of, alluded to, 1, 33, 80, 91, 123, 144, 196
Coley, Rev. S., speeches of, 109, 118
Contributions, monthly, amount of, 16, 32, 48, 64, 80, 128, 144, 160, 176, 192, 208
Conversions, on Mission-stations, 45, 77, 78, 137, 147, 189, 204. See *Revival of religion*.
Cook, Rev. Dr., death of, 62, 85—sketch of, 62—labours of, alluded to, 91, 126
Coolies, in Essequibo, notices of, 171, 172, 206
Cooper, Rev. R., letters from, Gambia, 73, 188
Corlett, Rev. J. J., departure of, for the West Indies, 208
Covenant-service, at Tortola, 78
Cox, Rev. J., letters from, China, 39, 142
Crawford, Rev. J., arrival of, in Fiji, 30—death of, Ditto, 174, 175, 176
Crump, Rev. J., departure of, for New-Zealand, 176
Cryer, Rev. T., labours of, in India, alluded to, 112, 147, 196
Cummings, Rev. J. H., departure of, for India, 192

Daniel, Rev. H., letter from, Newfoundland, 61
Daniel, Rev. J., letter from, Plaatberg, 158
Daoud, a converted Sikh, magnanimity of, 29
D'Aubigne, Dr., testimony of, respecting Dr. Cook's labours in France, 63
Dean, Rev. W. H., letter from, Batticaloa, 129
Death of native converts, 4, 42, 74, 190, 203
DEATHS: Rev. W. Bennett, Halifax, Nova-Scotia, 16, 85—Rev. Dr. Cook, France, 62, 85—Rev. J. Crawford, Fiji, 174, 175, 176—Rev. A. Desbrisay, New-Brunswick, 85—Mrs. Hardey, Mysore, 80—Rev. J. Lynch, 80—Mr. C. Müller, Germany, 80, 85—Rev. W. Ritchie, from the West Indies, 85—Rev. B. Shaw, South Africa, 85—Rev. B. Slight, A.M., Canada, 64, 85—Mrs. Van der Horst, St. Domingo, 16—Rev. W. Williams, Tobago, 192
Demerara, letter from, 190
DEPARTURES: Rev. J. A. Duke, for Newfoundland, 16—Rev. E. E. Jenkins, for Madras, 16—Rev. G. Sykes, for Honduras, 16—Rev. R. Arnold, for Antigua, 64—Rev. W. R. Cockill, for Madras, 64—Rev. Dr. Stinson, for Canada, 144—Rev. G. Hurst and J. Hutchison, for Australia, 176—Rev. G. Blencowe, for Natal, 176—Rev. Messrs. Vickers, Crump, Moorhouse, and Rowse, for New-Zealand, 176—Rev. C. Clay, for Western Australia, 176, 192—Rev. Dr. Richey, R. Weddall, and J. S. Peach, for Eastern British America, 176—Rev. J. Webster, for Gibraltar, 192—Rev. M. T. Male, J. H. Cummings, H. J. Sykes, S. E. Symons, Miss Blake, Miss Edge, and Master Hole, for Madras, 192—Rev. B. Broadley, for Bombay, 192—Rev. G. Martin and F. Fawcett, for New South Wales, 192—Rev. J. Jones, S. E. Kilner, A. Levell, T. Robinson, and

W. Talbot, for India and Ceylon, 208—Rev. J. Edmondson, H. Hurd, S. Smyth, J. J. Corlett, J. Nicholson, and J. Tidyman, with Miss Parkes, for the West Indies, 208
Desbrisay, Rev. A., death of, New-Brunswick, 85
District-Meeting, in Ceylon, 9—in Fiji, 30, 66—in India, 34, 35, 65—in South Africa, 75
Dixon, Rev. Dr., speech of, 92
Duff, Dr., labours of, in India, alluded to, 95
Dugmore, Rev. H. H., letter from, Albany, 45
Duke, Rev. J. A., departure of, for Newfoundland, 16

East India Company, policy of, in India, 101. See *India*.
Edge, Miss, departure of, for Madras, 192
Edmondson, Rev. J., departure of, for the West Indies, 208
Education, Christian, state of, in Australia, 68—movement for promoting, in India, 110
Edwardes, General, services of, in India, alluded to, 93
Edwards, Rev. E., letter from, Stellenbosch, 131
Ellenborough, Lord, remark of, respecting Missions in India, alluded to, 94
EUROPE: France, 2, 62—Germany, 2—Sweden, 191
Evers, Mr. J., journal of, Madras, 156
Expenditure of the Society for 1857, 79, 84

Farmer, T., Esq., speeches of, 114, 127
Fawcett, Rev. F., departure of, for New South Wales, 192
Fernley, J., Esq., speech of, 114
Fidler, Rev. W., letter from, Demerara, 190
Field, Rev. B., speech of, 111
Fiji, letters from, 30, 46, 55, 66—statistics of the Mission, 30—murder of a Christian Teacher in, 59—success of the Gospel in, 88—appeals on behalf of, 174, 178
"*Fiji and the Fijians*," notice of the work, 208
Financial Statement, 79, 84
Fishermen, two, anecdote of, 120
Fletcher, Rev. W., B.A., arrival of, in Fiji, 30
Freeman, Mrs., extract from the last letter of, 122

Gambia, letters from, 73, 134, 188, 190
Gaskin, Rev. J., letter from, Natal, 169
Gedye, Rev. E., arrival of, in South Africa, 64—letter from, Morley, 167
Gilbert, Rev. R., letter from, Montserrat, 78
Gloucester, the late Duke of, quoted on India, 104
Gold-Coast, letters from, 59, 60, 69, 135, 202, 203, 204
Gopenath Nundy, murder of, by the Sepoys, 29
Graham's Town, letters from, 44, 75, 132, 162
Grants, Government, 162, 169
Grey, Sir G., character of, as a Governor, 132—incidental notice of, 162
Guthrie, Rev. Dr., speech of, 95

Hanbury, T., Esq., M.P., speech of, 115
Hannah, Rev. Dr., speech of, 89
Hardey, Mrs., death of, Mysore, 80
Harding, Rev. I., letter from, Australia, 67
Hargreaves, Rev. P., arrival of, in South Africa, 64
Harvard, Rev. Dr., labours and death of, 1
Havelock, Sir H., services of, in India, alluded to, 93, 110
Hayti, letters from, 142, 173
Heald, J., Esq., speech of, 103
Hill, Rev. R., anecdote of, 112
Hinton, Rev. J. H., joint letter of, on the religious state of Sweden, 191
Hobday, Rev. J., letter from, Manargoody, 154
Hodson, Rev. T., letter from, Bangalore, 34
Home proceedings: To Circuit or Branch Secretaries, 15—Public Meeting at Exeter Hall on Indian affairs, 18—Anniversary of the Society, 49, 81—Breakfast Meeting on behalf of China, 51, 114—Meeting of the Auxiliary Society for the London District, 52, 128—notice to Ministers intending to offer for the foreign field, 65—receipts and expenditure of the year 1857, 79, 84—appointment of Missionaries to the army in India, 177—"Fiji and the Fijians," notice of the work, 208
Hoole, Mrs., presents from, acknowledged, 47
Hoole, Rev. Dr., speech of, 117
Hudson's-Bay, letter from, 14
Hurd, Rev. H., departure of, for the West Indies, 208
Hurst, Rev. G., departure of, for Australia, 176
Hutcheon, Rev. J., A.M., letter from, Bangalore, 26.
Hutchison, Rev. J., departure of, for Australia, 176

Impey, Rev. W., letters from, Graham's-Town, 75, 162, 197

INDIA, 1, 2, 51, 86, 90, 93, 99, 100, 103, 104, 109, 177. Bangalore, 3, 26, 34, 65—Coonghul, 26—Goobbee, 26, 196—Madras, 25, 87, 146, 156, 161, 177, 193—Manargoody, 87, 148, 154—Melnattam, 148—Mysore, 26, 87, 161—Negapatam, 35, 87, 148, 194—Toomkoor, 26—Trichinopoly, 27, 87, 130, 148—Trivaloor, 35, 87, 194
India, establishment of Wesleyan Missions in, 1, 33—present state of, 2—street-preaching in, 2, 148—call of duty in respect to Christianity in, 17, 86—errors in the past government of, 17—Sepoy rebellion in, 17, 34, 35, 36—call for prayer for, 18—Public Meeting at Exeter-Hall in relation to, 18—success of Missions in, 28—facilities for Missions in, 33—movement for promoting Christian education in, 110—efforts for the Christianization of, 145—appointment of Missionaries to the army in, 177—letter from pious soldiers in, 195, 196
Institutions for training native agents, notices of, at Bangalore, 26, 34—in Fiji, 30—in Hayti, 142—at Mount-Coke, 162

Jaffna, letters from, 7, 36
Jamaica, condition of the people in, and results of emancipation, 137—letters from, 137, 140
James, Miss, arrival of, in South Australia, 79
Jenkins, Rev. E. E., departure of, for Madras, 16—arrival of, at Ditto, 64—letters from, Ditto, 147, 148, 161, 177, 193
Jenkins, Rev. T., letter from, Natal, 12
Jones, Rev. J., departure of, for India, 208

Kaffraria, letters from, 10, 169, 184, 197, 198—fearful condition of, resulting from the delusion of Umlahkaza, 10, 13, 46
Kilner, Rev. S. E., departure of, for Ceylon, 208
Knight, Rev. C., letter from, Sierra-Leone, 133

Labourers for the Foreign field, 65
Laing, Rev. T., letter from, Gold-Coast, 60
Lamplough, Rev. R., letter from, Graham's-Town, 44
Lawrence, Sir H., services of, in India, alluded to, 30, 93
Lawrence, Sir J., services of, in India, alluded to, 22, 23, 93
Levell, Rev. A., departure of, for India, 208
Liberality, to the Society, instances of, 84, 104, 192—of a servant girl, 107
Livingstone, Rev. Dr., discoveries of, alluded to, 1—labours of, 92, 115
London Fifth Circuit, thanks presented to the ladies of, 13
London Missionary Society, Missions of, in the Madras Presidency, 87
Longden, Rev. J., arrival of, in South Africa, 64—letter from, Buntingville, 198
Longden, Rev. W., arrival of, in South Africa, 64
Lo-sum-yuen, journal of his labours among the Chinese in Victoria, 40, 52
Love-feast, in Fiji, 46, 47, 57—at Morley, Kaffraria, 168—at Abbeokuta, 204
Lynch, Rev. J., death and sketch of, 80

Madras, letters from, 25, 147, 148, 156, 161, 177, 193
Male, Rev. M. T., departure of, for Madras, 192
Manargoody, letter from, 154
Marshman, Dr., mentioned, 93
Martin, Rev. G., departure of, for New South Wales, 192
Martyn, Rev. H., mentioned, 93
Marzials, Rev. T., speech of, 125
Mason, Rev. F., letters from, Natal, 13, 186
Mather, Rev. G.. speech of, 125
Meigs, Rev. B. C., speech of, 124
MISSIONARIES: arrival of, 16, 30, 31, 35, 48, 64, 79, 128, 144, 176, 208—death of, 16, 62, 64, 80, 85, 174, 175, 176, 192—departure of, 16, 64, 144, 161, 176, 192, 208—list of, sent out during the year, 85—prayer for, solicited, 7, 27, 28, 31, 37, 38, 39, 54, 62, 160, 161, 170, 173, 175, 181, 200—want of additional, 7, 27, 28, 30, 34, 39, 44, 65, 69, 77, 78, 87, 89, 146, 148, 168, 174, 175, 176, 179, 180, 181
Missionaries, Native, testimony to the value of their labours, 196
Missionary Meetings, at Queen's-Town, South Africa, 45—at Anamabu, Gold-Coast, 60—in Newfoundland, 61—at Tobago, 78—in Sierra-Leone, 134
Missions, general summary of, 85
Mitchell, Rev. J. M., speech of, 121
Moffatt, Rev. R., labours of, alluded to, 1
Montserrat, letter from, 78
Moorhouse, Rev. J., departure of, for New-Zealand, 176
Müller, Mr. C., death of, Germany, 80, 85—labours of, 97

Natal, letters from, 12, 13, 169, 186
Negapatam, letters from, 35, 194, 196
Nelson, Lord, anecdote of, 120
Newfoundland, letter from, 61
Nicholson, Rev. J., departure of, for the West Indies, 208

Niger Expedition, notices of the, 31, 32
Nylander, Rev. G., mentioned, 74.

Opium-traffic, alluded to, 122, 124

Panmure, Right Hon. Lord, K.T., G.C.B., speech of, 82
Parkes, Miss, departure of, for the West Indies, 208
Peach, Rev. J. S., departure of, for Eastern British America, 176
Peel, Mr. W., speech of, 113
Piercy, Rev. G., letter from, China, 39
Polygamy, the great sin of South Africa, 200
Popery, in Fiji, 46—in Newfoundland, 62, 74
Pordige, Rev. R. W., letters from, Bangalore, 3, 65
Prayer-meeting, special, in connexion with the Anniversary, 51
Presents, acceptable, acknowledged, 13, 47
Press, operations of the, on Mission-stations, 34, 162
Prior, Lieutenant, zealous efforts of, in Madras, 147

QUARTERLY PAPERS: No. CLI., for March, 1858, The Revolt in India—No. CLII., for June, Samana, Santo Domingo—No. CLIII., for September, Wesleyan Mission-station at Salem, South Africa—No. CLIV., for December, Native Itinerant Preaching in India.

Receipts of the Society, for 1857, 79, 84
Recent Intelligence: Biabou, St. Vincent's, 77—Tortola, Tobago, and Montserrat, 78—Hayti, St. Kitt's, and Canton, 142
Resolutions, adopted at the Meeting on India, 19—at the Annual Meeting of the Society, 89, 96, 104, 111, 113, 114—at the Breakfast-Meeting for China, 118, 124, 126
Revival of religion, in Newfoundland, 61—at the Gambia, 73—in the Albany, Kaffraria, and Bechuana District, 75, 159—in America 123, 125, 172, 205
Richey, Rev. Dr., departure of, for Eastern British America, 176
Riot in Madras, 148, 161, 193
Ritchie, Rev. W., death of, 85
Robinson, Rev. T., departure of, for the East, 208
Rodgers, Sergeant, letter from, Negapatam, 196
Rowse, Rev. W., departure of, for New-Zealand, 176
Royce, Rev. J. S. H., letter from, Fiji, 66

St. Christopher's, letter from, 142
St. Domingo, letter from, 206
St. Vincent's, letter from, 77
Sanderson, Rev. D., letter from, Bangalore, 34
Sargeant, Rev. G., letter from, Jamaica, 140
SCHOOLS: Abbeokuta, 203—Albany, Kaffraria, and Bechuana, 76—Anamabu, 203—Anna Regina, South America, 170, 171, 205—Bangalore, 4, 7—Batticaloa, 129—Buntingville, 199—Cape-Town, 183—D'Urban, Natal, 169—Fiji, 47, 55, 56, 181—Graham's-Town, 44, 133, 197—Hayti, 173—Jaffna, 36—Jamaica, 140—Lesseyton, South Africa, 166—Macarthy's Island, 190—Manargoody, 154, 155, 156—Morley, South Africa, 167—Negapatam, 35, 148, 194—Pietermaritzberg, Natal, 13, 14, 186, 188—Puerto-Plata, St. Domingo, 207—Queen's-Town, South Africa, 166—Stellenbosch, 132—Tobago, 78—Trichinopoly, 130, 131, 148—Trivaloor, 194—Verulam, Natal, 169—White Kei, South Africa, 165
Scott, Rev. G., effects of the labours of, in Sweden, 191
Scott, Rev. J., speech of, 114
Secretaries, Circuit or Branch, request to, 15
Sercombe, Miss, arrival of, in China, 144
Shaftesbury, Earl of, speech of, at the Meeting on India, 20
Shaw, Rev. B., labours of, 1, 91, 96—death of, 85
Shaw, Rev. J., letter from, St. Kitt's, 142
Shaw, Rev. W., first appointment of, to South Africa, 1—letter from, to the General Secretaries, 197
Shepstone, Rev. W., letters from, Kaffraria, 10, 76
Shrewsbury, Rev. J. S., letters from, Essequibo, 170, 204
Sierra-Leone, letters from, 31, 74, 133, 200
Simons, Rev. S., letter from, Tortola, 78
Simpson, Rev. W. O., letters from, Trichinopoly, 27, 130
Slight, Rev. B., A.M., death of, Canada, 64, 85
Smith, Mr. G., speech of, 114
Smith, Rev. J., Missionary from Bengal, speeches of, 24, 104
Smyth, Rev. S., departure of, for the West Indies, 208
Soldiers, letters from two, in India, 195, 196
Solomon, Rev. J. A., letters from, Gold-Coast, 59, 202
Soper, Rev. H., letter from, Barbadoes, 136

SOUTH AFRICA, 51, 90. Albany, 44, 75, 132—Bechuana, 75, 158—British Kaffraria, 43, 76—Buntingville, 164, 198—Butterworth, 163—Cape of Good Hope, 42, 131, 182—Cape-Town, 182—Clarkebury, 163—D'Urban, 162, 169—Graham's-Town, 44, 75, 132, 162, 197—Heald-Town, 166, 184, 197—Kaffraria, 10, 75, 162, 184—Kamastone, 76, 166—King William's Town, 44, 162—Lesseyton, 166—Morley, 165, 167—Mount Coke, 162—Natal, 12, 169, 186—Palmerton, 12—Pietermaritzberg, 13, 186—Plaatberg, 158—Queen's-Town, 45, 166—Shawbury, 164—Somerset, West, 42—Stellenbosch, 131

South America, letters from, 170, 190, 204

SOUTH SEAS, 69. Australia, 1, 51, 52, 67—Fiji, 2, 30, 46, 54, 66, 88, 89, 92, 161, 174, 178—Friendly Islands, 1—New-Zealand, 1—Rotumah, 178

Special services, at Barbadoes, 136—at Anamabu, 203

Steane, Rev. Dr., joint letter of, on the religious state of Sweden, 191

Stinson, Rev. Dr., departure of, for Canada, and arrival in, 144—letter from, Montreal, 207

Street-preaching, in India, 2, 148—in the West Indies, 136

Sweden, letter on the state of religion in, 191

Sykes, Colonel, statement of, refuted, 105

Sykes, Rev. G., departure of, for Honduras, 16—arrival of, Ditto, 48

Sykes, Rev. H. J., departure of, for Madras, 192

Symons, Rev. S. E., departure of, for Madras, 192

Talbot, Rev. W., departure of, for Ceylon, 208

Tasmania, letters from, 174, 178

Teal, Rev. F., letter from, Sierra-Leone, 31

Thomson, Paymaster-Sergeant, letter from, Gwalior, 195

Tidyman, Rev. J., departure of, for the West Indies, 208

"*Times*," the, strictures on, 140, 141

Tindall, Rev. H., letter from, Cape-Town, 182

Tindall, Rev. J., letter from, Cape of Good Hope, 42

Tippoo, cruelties of, alluded to, 3

Tobago, letter from, 78

Tortola, letter from, 78

Translations, into the language of Rotumah, 178

Trichinopoly, letters from, 27, 130

Umlahkaza, Kaffir prophet, notices of, 10, 13

Valedictory services, 31

Van der Horst, Mrs., death of, St. Domingo, 16

Van der Horst, Rev. P., letter from, St. Domingo, 206

Venn, Rev. H., statement of, respecting the success of Missions in India, 28

Vickers, Rev. R. L., departure of, for New-Zealand, 176

Visiarangum, a young Hindu convert, account of, 147, 148—baptism of, 177—Government decision in the case of, 193

Waddy, Rev. S. D., speech of, 98

Wallace, Rev. R., speeches of, 113, 127

Walton, Rev. J., letter from, Jaffna, 7

"*Watchman*," the, quoted, 80

Watch-night, in Tortola, 78—in Tobago, 78—in Trichinopoly, 131

Waterhouse, Rev. J., letter from, Fiji, 30—from Hobart-Town, 174, 178, 181

Watt, J. H., Esq., liberality of, 192

Waylayat Ali, cruel death of, in India, 29

Webster, Rev. J., departure of, for Gibraltar, 192—arrival of, at Ditto, 208

Weddall, Rev. R., departure of, for Eastern British America, 176

Wellington, late Duke of, anecdote of, 125

West, Rev. F. A., speeches of, 96, 126

West, Rev. W., letter from, Gold-Coast, 135

WEST AFRICA, 1, 90. Abbeokuta, 203—Anamabu, 59, 202—Gambia, 73, 134, 188—Gold-Coast, 59, 69, 135, 202—Lagos, 60—Sierra-Leone, 31, 74, 133, 200—Yoruba, 135

WEST INDIES, 1, 90, 97. Barbadoes, 136—Demerara, 190—Essequibo, 170, 204—Hayti, 142, 173—Jamaica, 137—Montserrat, 78—St. Christopher's, 142—St. Domingo, 206—St. Vincent's, 77—Tobago, 78—Tortola, 78

Wharton, Rev. H., letter from, Gold-Coast, 69

Williams, Rev. J., alluded to, 123

Williams, Rev. W., letter from, Tobago, 78—death of, Ditto, 192

Wilson, Rev. P., letters from, Gambia, 134, 190

Wilson, Rev. W., letters from, Fiji, 46, 55

Wood, Rev. E., letter from, Canada, 141

Yeh, notices of, 100

Registered at the General Post-Office for transmission abroad.

The Wesleyan Missionary Notices,

RELATING PRINCIPALLY TO

THE FOREIGN MISSIONS

UNDER THE DIRECTION OF

THE METHODIST CONFERENCE.

MISSIONS COMMENCED, 1769.] [SOCIETY ORGANIZED, 1818.

JANUARY, 1858.

CONTENTS.

	Page.
Introductory Remarks	1
India: Letter from the Rev. R. W. Pordige	3
Ceylon: Letter from the Rev. J. Walton	7
South Africa: Letters from the Rev. W. Shepstone, T. Jenkins, and F. Mason	10—14
Hudson's-Bay: Letter from the Rev. R. Brooking	14
To Circuit or Branch Secretaries	15
Arrivals, Departures, Deaths, &c.	16

CONTENTS OF THE COVER.

Financial Statement for January	2
Presents	5
Remittances	6
Contributions	7
Future Relations of the Government of India to Christianity	8

THIRD SERIES. VOL. V.

FORTY-FIRST FROM THE COMMENCEMENT.

LONDON:

THE WESLEYAN MISSION-HOUSE,

BISHOPSGATE-STREET-WITHIN;

WHERE ALL LETTERS AND COMMUNICATIONS ON THE BUSINESS OF THE SOCIETY ARE TO BE ADDRESSED TO THE GENERAL SECRETARIES

All Drafts and Post-Office Orders remitted to the Mission-House are to be made payable to the Rev. Elijah Hoole, D.D.

Price One Penny.

FINANCIAL STATEMENT FOR JANUARY.

THE General Treasurers have been under the necessity of greatly increasing the amount of their money borrowed on interest, to enable them to meet the current Expenditure: they will be grateful for early Remittances through the usual channels, as they are still under Acceptances to a large amount, for which immediate provision must be made.

The following statement exhibits the Receipts and Expenditure to January 1st, 1857, and shows the deficiency of the ordinary Receipts to meet the current Expenditure, and the desirableness of early and full Remittances from every District.

Receipts.	£	s.	d.	*Expenditure.*	£	s.	d.
Home	39,065	13	5	Balance of 1855 account...	6,397	10	1
Foreign	25,720	11	7	To January 1st, 1857 ...	112,807	18	1
Sundries, Legacies, &c....	14,571	0	7				
Total	79,357	5	7				
Balances required to cover the Expenditure for the year 1856, ultimately received from the Home Districts, subsequent to January 1st, 1857 ...	39,848	2	7				
	119,205	8	2		119,205	8	2

It will be observed by the following table, that, from many Circuits, no Remittances have been received during the current year: the Ministers and Officers of those Circuits are earnestly requested to give their immediate attention to this subject.

The following are the amounts which have been received from the Home Districts on account of the current year to December 18th, 1857:—

LONDON DISTRICT.	£	s.	d.
City-Road	98	9	0
St. John's-Square	22	0	0
Hackney-Road	52	8	1
Jewin-Street	92	1	7
New-North-Road	48	7	9
Great Queen-Street	57	11	9
King's-Cross	13	0	0
Camden-Town	1	7	10
Kentish-Town	28	4	6
Highgate			
Spitalfields	28	0	8
St. George's	30	0	0
Limehouse	7	8	3
Poplar	41	10	0
Globe-Road	2	4	6
Stratford	1	17	1
Seamen's Chapel	7	5	6
Southwark	55	15	8
Peckham	50	10	0
Silver-Street	4	0	0
Albion-Street	6	5	6
Lambeth	211	0	0
Walworth	38	4	0
Vauxhall	18	0	0
Brixton-Hill	213	1	9
Southville	3	18	8
Waterloo-Road	21	19	8
Sydenham	4	10	0
Norwood	1	14	9
Hinde-Street	57	9	0
Stanhope-Street	23	17	6
Bayswater	8	7	7
Milton-Street	28	10	0
St. John's Wood	12	13	8
Chelsea	45	2	0
Westminster	19	10	0
Islington	139	9	9
Hornsey-Road	13	2	0
Dalston	10	9	0
Hackney	59	12	10
Stoke-Newington	73	0	0
Tottenham	39	2	0
Edmonton	5	5	0
Leyton	25	0	0
Deptford	10	6	0
Blackheath	15	14	0
Greenwich	17	1	4
Bromley			
Lewisham			
Woolwich	40	15	0
Hammersmith	18	0	6
Harrow	25	0	0
Croydon	100	0	0
Barking, &c.			
Hertford, &c.	11	14	0
Cambridge	60	0	0
Windsor	50	0	0
Uxbridge	18	8	0
Chelmsford	36	0	0
Leigh			
Colchester	83	10	0
Manningtree	68	0	0
Ipswich	55	0	0
Hastings	23	0	0
Sevenoaks	26	0	0
Tunbridge-Wells	57	5	0
Lewes, &c.	2	6	4
Brighton	46	0	0
St. Alban's			
Guildford, &c.	5	0	0
Dorking, &c.			
BEDFORD AND NORTHAMPTON DISTRICT.			
Bedford, &c.	85	0	0
Leighton-Buzzard	36	0	0
Luton, &c.	197	1	10
Dunstable	218	6	9
Aylesbury	70	7	0
St. Neots	10	0	0
Biggleswade	41	1	0
St. Ives, &c.	22	6	4
Northampton	44	18	3
Towcester			
Daventry, &c.	43	4	6

	£.	s.	d.
Newport-Pagnell ..			
Higham-Ferrers....	41	0	0
Wellingborough			
Kettering			
Market-Harborough	14	0	0
Chatteris			
Oundle	13	2	0

KENT DISTRICT.

Canterbury	44	0	0
Faversham			
Rochester.....	60	4	5
Gravesend	71	3	9
Sheerness.....	11	1	1
Margate	70	12	6
Dover.....	285	10	5
Deal	31	0	0
Rye.....			
Tenterden.....			
Ashford.....			
Sandhurst....	25	0	0
Maidstone	30	0	0
Sittingbourne	10	0	0

NORWICH AND LYNN DISTRICT.

Norwich	25	0	0
Bungay.....	11	9	0
North-Walsham....	10	0	0
Yarmouth	22	0	0
Lowestoff	53	0	0
Framlingham, &c.			
Diss.....	18	0	0
Attleborough, &c...			
Bury St. Edmund's.			
Holt	6	0	0
Lynn.....	66	5	5
Swaffham.....	10	0	0
Downham.....			
Walsingham	15	0	0
Wisbeach.....			
Thetford	45	0	0
Mildenhall	25	0	0
Ely.....	33	10	0

OXFORD DISTRICT.

Oxford	60	0	9
High-Wycombe	20	19	6
Witney	34	14	6
Banbury	17	0	0
Kineton.....	30	0	0
Newbury	78	16	10
Reading	13	10	0
Hungerford	47	14	7
Watlington			
Thame			
Brackley			
Chipping-Norton ..	29	0	0
Swindon	40	0	0
Wantage	33	0	0

PORTSMOUTH DISTRICT.

Portsmouth.....	137	5	8
Gosport.....			
Salisbury	31	18	0
Poole.....	36	0	0
Wimborne	29	0	0
Christchurch			
Newport (Isle of Wight)			

	£.	s.	d.
Southampton, &c...	37	2	4
Andover			
Chichester			

CHANNEL ISLANDS DISTRICT.

Guernsey (English) .	131	15	0
Guernsey (French ..	107	0	0
Alderney	17	0	0
Jersey (English)....	57	7	2
Jersey (French)	416	8	7

DEVONPORT DISTRICT.

Devonport	94	4	5
Plymouth	134	5	11
Launceston	66	10	0
Holsworthy	5	0	0
Kilkhampton	27	0	0
Liskeard	92	6	0
Callington	94	10	0
Tavistock			
Camelford.....	44	16	5
Kingsbridge.....	10	0	0
Brixham, &c.....			
Ashburton	20	0	0

CORNWALL DISTRICT.

Redruth	123	9	3
Camborne.....	97	10	0
Falmouth	110	19	6
Truro.....	157	0	0
Gwennap	69	0	0
St. Agnes	112	2	9
St. Austle.....	183	10	6
St. Mawes.....	17	11	6
Bodmin	128	3	9
St. Columb	31	5	0
Penzance	162	19	11
St. Just.....	153	5	0
St. Ives.....	92	0	0
Scilly Islands	40	0	0
Helston.....	96	6	6
Hayle.....	80	0	0
Maraxion	69	0	0

EXETER DISTRICT.

Exeter	91	2	1
Tiverton	7	0	0
Taunton, &c.	43	0	0
Bridgewater.....	25	0	0
South-Petherton ..	14	0	0
Budleigh-Salterton .	18	16	0
Axminster			
Bridport	68	14	10
Barnstaple	20	0	0
South-Molton	10	0	0
Bideford	88	0	0
Dunster.....	30	0	0
Okehampton	3	10	0
Teignmouth.....	18	7	0

BRISTOL DISTRICT.

Bristol, North	499	10	7
Bristol, South.			
Kingswood	73	10	5
Banwell			
Weston-super-Mare.	23	0	0
Stroud	13	13	0
Dursley.....	40	0	0
Downend, &c.....	5	0	0
Gloucester	30	9	4
Tewkesbury			

	£.	s.	d.
Cheltenham	140	7	3
Newport (Mon.)....	25	0	0
Cardiff	125	6	0
Bridgend			
Monmouth, &c.			
Chepstow			
Abergavenny			
Pontypool.....			
Ledbury			
Hereford			

BATH DISTRICT.

Bath	92	0	0
Bradford (Wilts) ..	28	0	0
Midsomer-Norton ..	60	0	0
Frome	16	0	0
Warminster.....	1	1	6
Melksham			
Devizes			
Shepton-Mallet ...	59	0	0
Castle Carey, &c.	36	0	0
Sherborne.....	10	0	0
Weymouth	37	6	4
Portland	30	0	0
Dorchester	30	0	0
Shaftesbury.....	20	0	0
Glastonbury.....			

FIRST SOUTH WALES DISTRICT.

Swansea	100	0	0
Merthyr-Tydvil			
Brynmawr	25	0	0
Brecon	10	10	0
Carmarthen.....	36	14	2
Haverford-West ..	34	10	0
Pembroke	70	0	4

SECOND SOUTH WALES DISTRICT.

Merthyr-Tydvil			
Aberdare			
Ebbw-Vale, &c....			
Cardiff			
Cowbridge			
Brecon			
Llandilo.....			
Carmarthen.....			
Swansea			
Lampeter, &c.			
St. David's			
Aberystwyth			
Machynlleth			
Llanidloes.....			

NORTH WALES DISTRICT.

Ruthin, &c.			
Llanasa, &c.			
Llangollen			
Llanrwst			
Abergele, &c.....			
Holywell			
Mold			
Beaumaris			
Amlwch			
Carnarvon			
Bangor			
Pwllheli.....			
Barmouth			
Dolgelly.....			
Llanfyllin			
Llanfair			

BIRMINGHAM AND SHREWSBURY DISTRICT.

	£.	s.	d.
Birmingham, West and East	397	9	9
West-Bromwich	199	7	3
Wednesbury	231	13	0
Walsall			
Wolverhampton	285	10	8
Dudley	110	0	0
Stourbridge	52	17	6
Stourport	63	6	9
Worcester	35	0	0
Bromsgrove			
Evesham	23	0	0
Redditch	28	0	0
Coventry			
Leamington	60	15	0
Stratford-upon-Avon			
Hinckley	53	0	0
Shrewsbury	15	0	0
Madeley			
Wellington	80	0	0
Ludlow			
Kington	10	0	0

MACCLESFIELD DISTRICT.

Macclesfield	259	1	0
Buxton	2	1	0
Congleton	40	0	0
Sandbach	25	0	0
Namptwich, &c.	30	0	0
Northwich	104	0	0
Burslem	131	5	6
Tunstall			
Newcastle	47	5	6
Longton	4	0	0
Stafford	10	0	0
Leek	115	0	0
Uttoxeter	29	2	8
Cheadle	25	0	0

LIVERPOOL DISTRICT.

Liverpool, North	366	12	0
Liverpool, South	366	13	3
Liverpool, Welsh	40	0	0
Birkenhead	80	0	0
Chester	195	0	0
Mold and Buckley	8	0	0
Carnarvon, &c.			
Holyhead	7	0	0
Wrexham			
Whitchurch	48	11	4
Warrington	40	0	0
Runcorn	117	0	0
St. Helen's, &c.	25	0	0
Southport	60	0	0
Ormskirk	25	0	0
Wigan	70	0	0
Preston, &c.	166	0	0
Blackpool, &c.	45	0	0
Lancaster	13	0	0
Newtown	45	0	0
District	20	0	0

MANCHESTER AND BOLTON DISTRICT.

First Manchester	246	6	5
Second Manchester	251	10	9
Third Manchester	65	0	0
Fourth Manchester	109	0	0
Fifth Manchester	262	1	8
Manchester, Welsh			
Altrincham	103	16	4
Stockport, North	80	0	0
Stockport, South	42	10	4
New Mills	19	7	10
Glossop			
Ashton-under-Lyne	15	0	0
Oldham	74	14	0
Saddleworth			
Bolton	445	0	0
Rochdale	77	1	3
Heywood	5	0	0
Burnley	257	5	0
Bury	120	6	1
Blackburn			
Haslingden	70	7	7
Bacup	90	0	0
Colne	63	0	0
Clitheroe	21	0	0
Leigh	44	14	1
Didsbury	12	13	0
District	187	14	6

HALIFAX AND BRADFORD DISTRICT.

Halifax	128	2	6
First Huddersfield	81	17	10
Second Huddersfield			
Holmfirth	20	0	0
Sowerby-Bridge			
Todmorden	30	0	0
Denby-Dale	18	6	3
Bradford, West	102	9	8
Bradford, East	95	0	0
Great Horton			
Keighley	201	3	2
Bingley	12	8	0
Shipley	20	0	0
Skipton	40	0	0
Addingham			
Grassington	9	0	0
Settle (Donation)	20	0	0

LEEDS DISTRICT.

First Leeds	585	10	0
Second Leeds	563	8	4
Third Leeds	106	11	8
Fourth Leeds	102	10	6
Bramley	150	0	0
Wakefield	140	0	0
Birstal	100	0	0
Dewsbury	160	0	0
Knaresborough	220	15	0
Otley	121	0	0
Pateley-Bridge	68	16	9
Pontefract	435	3	5
Cleckheaton	20	0	0
Yeadon			
Woodhouse-Grove	31	0	0
District	1431	13	0

SHEFFIELD DISTRICT.

Sheffield, West	359	2	5
Sheffield, East	265	8	3
Chesterfield	21	15	0
Bakewell			
Bradwell	37	1	6
Rotherham	224	16	10
Wath	50	0	0
Doncaster	210	0	0
Barnsley	30	0	0
Retford	196	18	6
Worksop	15	9	6

NOTTINGHAM AND DERBY DISTRICT.

Nottingham, South	70	0	0
Nottingham, North	73	18	0
Ilkestone			
Mansfield	8	0	0
Newark	200	0	0
Bingham	25	10	0
Leicester	30	0	0
Melton-Mowbray			
Oakham	30	0	0
Stamford			
Grantham	17	0	0
Peterborough	20	0	0
Loughborough			
Castle-Donington	15	0	0
Derby	150	0	0
Ashbourne			
Belper	27	0	0
Ripley	13	11	0
Ashby-de-la-Zouch	74	0	0
Burton-on-Trent	15	0	0
Cromford	9	17	6

LINCOLN DISTRICT.

Lincoln	345	0	0
Sleaford	80	0	0
Market-Raisen	214	19	0
Louth	408	4	0
Horncastle	231	0	0
Alford	93	0	0
Coningsby	10	0	0
Spilsby	119	0	0
Boston	95	0	0
Wainfleet	51	0	0
Spalding	20	0	0
Bourne			

HULL DISTRICT.

Hull, West	439	15	10
Hull, East	182	14	3
Beverley	144	10	4
Driffield	140	0	0
Howden	110	16	0
Patrington	48	15	1
Hornsea	78	0	0
Grimsby	531	13	9
Gainsborough	133	0	0
Epworth	12	15	0
Snaith	90	0	0
Brigg	51	19	0
Barton	481	11	11
Bridlington	179	7	0

YORK DISTRICT.

York	1203	6	3
Tadcaster	339	13	0
Pocklington	251	12	5
Malton	177	8	0
Easingwold	265	0	0
Scarborough	516	11	9
Pickering	187	0	0
Thirsk	284	18	4
Ripon	206	0	0
Selby	415	0	0

No. 49. *Third Series.*

WESLEYAN MISSIONARY NOTICES, &c.

JANUARY, 1858.

THE commencement of a new year, with its momentous interests and responsibilities, is a suitable opportunity for calling to mind some memorable periods in the history of the Missions, which may serve to excite our thankfulness and animate our zeal.

Some of us remember the departure of Dr. Coke for India in 1813, —a fit close to the labours of a life which had been expended freely for the benefit of the slave population of the West Indies and the colonies of North America. Two of the companions of that apostolic man still survive; Mr. Lynch, in extreme old age, whose name is held in honourable remembrance by those among whom he laboured in the East; and Mr. Squance, who is still blessed with the vigour and vivacity which carried him through his out-door preaching among the Hindus and Ceylonese more than forty years ago. One of Dr. Coke's band of Missionaries to the East has just passed away from us: we refer to Dr. Harvard, late Governor of the Richmond Institution. He founded the Mission-press at Colombo during the time of his labours in Ceylon. The interesting volume which he published after his return from India, was the first correct information given to English readers on the nature of the Buddhist superstitions. The fire of Missionary zeal survived in his gentle spirit throughout his life;—he did not hesitate, in the year 1836, to undertake important duties in Canada, when requested by his brethren to do so; after fulfilling the office of President of the Canada Conference, he remained several years in Canada, before returning to resume his position in the work at home.

The appointment of the Rev. William Shaw to South-Eastern Africa, in the year 1819, is another memorable event. While the Rev. Barnabas Shaw, whose death we have had to record during the past year, was pushing into the interior from the Cape Colony, among the Namaquas, and Moffatt, of the London Missionary Society, nearer the middle of the continent, was pursuing those labours which have issued in the journeys and discoveries of his son-in-law, Dr. Livingstone, Mr. Shaw crossed the boundary of the eastern colony, and pushed his way with the Gospel among the Kaffir tribes, from Albany to the Natal colony; with what good effect every reader of the "Missionary Notices" well knows.

The beginnings of the Missions in Australia, and in New-Zealand, and the Friendly Islands, are in the recollection of many of our friends, who have watched with thankfulness the growth of the work of God in those regions.

The Missions in Western Africa were extended to the coast of Guinea, in the year 1834, with promise of success, which has been amply fulfilled; and shortly afterwards the West Indies, at the period of emancipation, drew largely on the resources of the Society for Missionaries and Teachers, and for chapels and schools.

The opening of the five ports of China to Missionary operations, ten years ago, gave occasion to the China Mission; which, in its history and vicissitudes, has ever been regarded with peculiar interest.

The past and present state of the work in France and Germany, in the Hudson's Bay Territory, and in Fiji, which now alone requires a tenfold reinforcement of Missionaries to meet the demand of the natives, who are abandoning cannibalism and their old superstitions for the religion of the Gospel, must be regarded with thankfulness and hope.

The promising and prosperous state of the work in the regions already enumerated is the reward of past labour and liberality; it constitutes also a perpetual claim on the friends of the Society for the fulfilment of every pledge they have given to each other, and of every vow they have made to God, in reference to this work; pledges and vows which we believe will be redeemed and fulfilled with increase.

But the present state of India calls for deep and earnest consideration. Without drawing back in any other quarter where the labours of the Missionaries have had a prosperous beginning, are we prepared, with the new year, to make a new and vigorous effort to enable the Society to enlarge its Missions in India? It may be said with some truth, that the times are not favourable for any project which involves the prospect of increased expense. But it will be hard to believe that the acknowledged difficulties of the times have so far affected every class of the supporters of Missions, that a new and increased effort in behalf of India is beyond their power. Several liberal offers have been conditionally made since the announcement of the Resolutions of the Committee in the December "Notices," and several subscriptions have been paid. The Committee waits the further movement of the friends of Missions, with reference to this great and affecting subject. A swelling tide of liberal contributions will carry them joyfully to the task before them. They entertain the hope that both agents and money will be found to answer the call of God's providence, for the evangelization of the British possessions in the East Indies, and in the regions beyond them.

INDIA.

STREET-PREACHING.

We publish with pleasure the following details of Missionary labour, which may enable our readers more clearly to understand the position, duties, and trials of our brethren in India. The unpretending narrative of incessant labour, with the variety of reception afforded to the Gospel message, vividly recalls the inspired record of the labours of those first Missionaries who "daily, in the temple and in every house, ceased not to teach and preach Jesus Christ." "The Jews spoke against those things which were spoken by Paul, contradicting and blaspheming." "He separated the disciples, disputing daily in the school of one Tyrannus." These and similar statements find their exact counterpart in modern Missionary labour. It is obvious that those who are thus tried had need to be "wise as serpents, and harmless as doves," and have a strong claim to be remembered in the prayers of God's people.

Extract of a Letter from the Rev. Robert W. Pordige, dated Bangalore, August 24th, 1857.

We continue our street and way-side preaching as usual. Passing events are sometimes referred to by persons in our congregations, and the opinion expressed that our rule in this country is coming to an end; but this, and the return of the Mussulman rule, the people in general strongly deprecate. The congregations are very variable, both as to numbers and to behaviour. Sometimes we have but two or three, or even a solitary one; at others, the street is blocked up by the crowd. Sometimes we are gladdened by the eager and earnest attention of our hearers, and the inquiries they make; at others, grieved by the apathy, contempt, and almost fiendish rage they manifest, and the horrid blasphemies to which they give utterance. Sometimes we are treated with the greatest politeness and respect; at others, we are the subjects of the vilest abuse, and, upon leaving, are followed by the hootings of impudent boys, and occasionally by dirt and stones. A few extracts from my journal may serve as illustrations, although very similar in their character to those I gave in my last. It is seldom that we meet with anything new in the way of objection to Christianity or in defence of Hinduism, and the conversation, inquiries, &c., of the people frequently slip from my memory before I have time to record them.

February 27th.—At our vernacular school, in the main street, I read a few verses, and Mr. Sanderson preached, to a large and interesting congregation. Mr. Hodson also gave a short address. A Mussulman entered into discussion, and, amongst other things, said that four great Prophets had come into the world; Adam, Moses, Jesus, and Mohammed, who had each in his turn given laws to mankind, and that those who walked according to them, obtained heaven. He denied that the miracles wrought by Christ proved his divinity, since Moses and Christ's disciples had done the same. Mr. Sanderson, in reply, showed that, while Moses performed miracles by the power, and in obedience to the command, of God, and the disciples did the same, in the name and in obedience to the command of Christ, he himself performed them by his own power, and in his own name. He also contrasted the religion of Christ with that of Mohammed, the modes of their propagation, and the heaven of the Bible with that of the Koran. Addressing the Hindus, he alluded to the cruelties practised by the Sultan Tippoo,—his forcibly circumcising Brahmins, and compelling them to eat cow's flesh, &c. At this, the Mussulman was evidently much annoyed, and with difficulty retained his temper. The discussion was at length brought to a satisfactory conclusion by Mr. Sanderson giving him a copy of the Gospel of St. John, in Canarese, and urging him to read it, which he promised to do. During the whole of this discussion, many Hindus were listening with intense interest.

March 11th.—We met a large company of pilgrims on their way to Tripetty. Mr. Walker stopped them, and preached for a short time, during which they were very attentive. Little impression, however, appeared to have been made, as they started again, repeating aloud the name of their idol, *Govindah! Govindah!*

12th.—We went to Kunuakunua, a village about a mile from Bangalore. In the centre of the village I saw a small idol placed in a small box, which was supported upon a portable stand. Upon making inquiries, I found that it belonged to a travelling mendicant, who was performing the part of a showman, and receiving the contributions of the villagers. A number of bells were suspended from the idol, and, upon inquiry, we were told that these were the votive offerings of persons who had recovered from sickness by praying to it. Seeing us looking at the idol, a number of the villagers gathered around. Mr. Walker preached to them that they "should turn from these vanities unto the living God."

19th.—We went in the main street. We had a small and very fluctuating congregation. On our way home we visited the hospital for native patients, where we witnessed many distressing cases of sickness and insanity; the latter chiefly caused by smoking bang. In a ward occupied by Brahmins, Mr. Sanderson recognised a young man who had frequently given him much annoyance while preaching in the pettah. Mr. Sanderson spoke to him of his sins, especially of that from the effects of which he was then suffering; but he appeared altogether heedless of warning, and hardened against reproof.

25th.—A few days ago a wing of Her Majesty's 43d Foot left this place for Madras. To-day I hear that they have been attacked by cholera on their march,

and more than thirty men, besides women and children, have died. Some of the former were members of our Society here; and one of them was a Class-Leader. The death of the latter was eminently peaceful and happy.

April 9th.—We were at a village. We first addressed the *Shānabogue* and a few persons standing near him; but they were so taken up with secular matters, as to have neither leisure nor inclination to listen to our message. Going a little further, we saw a number of children, who at first were afraid of us, but having induced them to come near, Mr. Walker preached to them. This attracted a number of their parents, who regarded our proceedings with evident surprise, and seemed anxious to know what we were saying to their children.

10th.—This evening, at our Preachers' meeting, a letter from Mr. Butler, of the American Episcopal Methodist Church, who has recently come to this country to establish a Mission, was read. He has fixed upon a district in the north-west, where there is a population of five millions, and no resident Missionary; and has sent home his report of it to the Committee in America, with an application for twenty-five Missionaries. This is indeed devising liberal things. I fully concur in an opinion expressed by him, "that Methodism has yet a great work to do in India." Since recording the above, we have heard of the destruction of Bareilly, the town in which Mr. Butler had located himself, by the mutineers. We have reason to believe, however, that he has escaped to a place of safety.

23d.—We went to a small village. Upon entering it we found a few men seated upon the ground, engaged in conversation. Mr. Walker spoke to them for a short rime, during which several other persons gathered around us. One man, who appeared to be of some authority in the village, listened attentively for awhile, but at length became very excited in defence of idolatry, and determined not to hear anything further against it. Finding it useless to reason or expostulate with him, and that he persisted in interrupting us, we reluctantly departed. Near the village, we saw an old Sanyasi, with long matted hair and beard, seated in a miserable hut. From the appearance of his skin, he evidently regards washing as a work of supererogation. He looked upon us with an almost idiotic smile, and was evidently labouring under the effects of bang.

24th.—We were at our vernacular school. We sat down in the doorway, and heard a class of boys read Luke xvi. Mr. Sanderson then explained part of the chapter, and catechised the boys; after which a Brahmin commenced a discussion, which he carried on for nearly two hours. The discussion embraced a wide range of subjects,—the omnipresence of God, and the defence of idol-worship which the Hindus profess to found upon it; their practical denial of it by their ceremonies at the consecration of an idol; the freedom of the human will; the Vedas, Puranas, and their teachings as contrasted with those of the Bible; the way of salvation to be found only in the Bible, in opposition to the oft-repeated assertion that the Bible points out the way of salvation to the Christian, the Vedas, &c., to the Hindu, and the Koran to the Mussulman; caste, objects of Missionaries, &c. The Brahmin was evidently a thinking man, and, when hard pressed, manifested much ingenuity in his attempts to evade the difficulty. He was evidently surprised at Mr. Sanderson's frequent reference to their own books, and the use he made of such references. We left him and the people generally in very good temper.

25th.—Passing along a street to our appointment, we met two men, one of whom accosted us, and said, "All your teaching is a lie." We immediately stood still, and invited him to prove his assertion before a number of people who quickly gathered around us. From this, however, he excused himself, and somewhat hastily departed, leaving us to preach to an attentive congregation.

Sunday, May 3d.—At half-past seven A.M. Mr. Sanderson preached in Canarese, from Gal. iii. 26—29, and baptized five persons,—a man, two women, and two children. Philip, Andrew, Hannah, Rhoda, and *Davadattanoo*, (God-given,) were the names chosen for them by Mr. Sanderson. Philip is of the weaver caste, but now employed at the press; Andrew, a little boy, is his son. Hannah is the wife of Samuel, a weaver and member of our Society. Rhoda is a widow: she has since been married to Philip. The other child is an infant and an orphan, its mother having died in the hospital. It has been adopted by Matthew, one of our native Christians, (formerly a Jungama priest,) who has no children of his own. Hence the name given to it. The service was a very interesting one, the first of the kind that I have attended since I came into the Mysore country. O that these who have

thus received baptism by water, may receive the baptism of the Holy Ghost, and may the time speedily come when these services shall be of daily occurrence!

4th.—We were at a village which we never visited before. We walked through and took a survey of it, several persons following, and regarding us with no little surprise; wondering, it may be, what had brought us thither. Near the gateway of the village, a number of men were engaged in fitting up an idol-car, preparatory to the approaching festival. We stood near it. I read part of a chapter, and Mr. Walker preached. Some were very attentive, and appeared to be listening to the truth for the first time. Others were much inclined to disturb. One man, in particular, spoke very fiercely, and endeavoured to drive away our hearers, with but partial success.

9th.—We stood in front of a temple near the Balabagulu. The congregation was very quiet and attentive, notwithstanding our nearness to the temple and to the idol-car in front of it, it being the time of the idol-festival. One man, who mentioned the names of several Missionaries of our own and the London Missionary Society, made sundry objections, and said, "Among you Christians there are so many different sects: which are we to believe?"

23d.—I was in the Cotton pettah with Mr. Walker, who preached to a numerous but cavilling congregation. One man wished to ignore the doctrine of Divine Providence, and to prove that fate governed all things, because of the inequalities in the condition of men; he also attempted to defend transmigration on the same ground. Another asked Mr. Walker if he were a sinner, and upon receiving an affirmative reply, said, "How is it, then, you come to preach to us? What is the use of hearing you?" After these and similar objectors had been silenced, and the way of salvation again and again explained, we took leave.

June 1st.—We were at the Fort Chuckler's village. We entered a house in which several persons were seated. They immediately fetched two chairs (a very rare article of furniture in a poor native's house) for us to sit upon. Finding that they were holding a consultation with reference to a marriage, I read the parable of the Marriage Supper, and Mr. Walker preached from it.

8th.—I went to the Town Chuckler's village with Mr. Sanderson. We had a good, but noisy, congregation. The principal disturber was a man, evidently somewhat deranged, but exercising great influence over others. The Hindus think that such persons are possessed either of a god or a demon, and regard them with a superstitious awe.

9th.—We went to Nursiah's corner. I read the account of St. Paul's visit to Athens, and Mr. Sanderson preached. The congregation was large, but (even for this place) unusually noisy and abusive. We have seldom met with so much personal abuse; but this we passed over in silence. The rage of some was absolutely fiendish; the obscenities of others were most disgusting. But our spirits were most deeply stirred and grieved by the horrid blasphemies against the Saviour to which others gave utterance. An attempt was made to drive us away, by burning chillies near us; but these Mr. Sanderson extinguished by pushing them with his foot into a small pool of water that was close at hand. Some mischievous fellows also commenced throwing stones, and a number of Brahmin lads and young men were particularly impertinent, hooting us when we left. Thus does Satan rage, knowing that his time is short. As we were leaving, a man said that, though he did not approve of our religion, he did approve of the way in which we had borne the insults heaped upon us.

10th.—We went to a village, but were unable to get a congregation, the villagers having left it for the purpose of ploughing and sowing their fields. Finding one man seated outside the village, Mr. Walker addressed him. He listened awhile with silent indifference, and then rose up and left us. Just then two Brahmins passed: we followed them; but they were equally indisposed to listen to our message. We then went to another village, and met a few men near the entrance, whom Mr. Walker induced to stop and listen to a short sermon. Entering the village, we found a group of villagers seated, with a Brahmin in their midst. After the interchange of civilities, Mr. Walker commenced preaching. They listened for awhile with some degree of attention, but at length became very impatient and noisy, and we thought it best to leave them. On our way home, observing a large assemblage in front of a native's house, we went near to ascertain the cause, and found that the *poojarree* of the village had come, as the bystanders said, to heal a sick child. The people offered incense to him, after inhaling which, he

professed to be possessed with a demon, and began to rave and howl in a dreadful manner. The parents stood before him with profound reverence, the father holding the child, which, alarmed by the conduct of the *poojarree*, was loudly screaming. The *poojarree* then beat the child with a shrub which he held in his hand, after which the father placed the child upon the ground, and the *poojarree* trode upon its stomach with his foot. Some of the bystanders then threw water upon it. The *poojarree*, after again beating the child, and tearing the shrub he had employed for that purpose in pieces with his teeth, started off at a furious rate to make the circuit of the village, followed by a number of the villagers. While, for the first time, beholding such an exhibition of Heathenism as this, my mind was filled with mingled feelings of indignation and pity; —of pity for the child, its parents, and the people generally, who had implicit confidence in this deceiver's power to restore the child to health; and of indignation against him for his deceit and treatment of the child. A good whipping would, I think, effectually cure such pretenders to demoniacal possessions. Mr. Walker spoke to the people about the folly and wickedness of such proceedings, but apparently without effect.

11th.—This morning, in company with Messrs. Sanderson and Stephenson, I visited several temples in the neighbourhood of Bangalore. We found a Sanyasi living in a cave adjoining one of them. Mr. Sanderson showed him the impossibility of his obtaining salvation in any way of his own, and directed him to Christ as the way. He listened and assented to all as good and true; but I fear that little impression was made upon his mind. From the top of another temple we had a very fine view of the surrounding country,

> "Where every prospect pleases,
> And only man is vile."

30th.—We were in the pettah. Passing through one of the streets, a bazaar-man called out to us to stop and preach. Whether he spoke seriously or in jest we could not tell. Putting the former interpretation upon it, however, we stood in front of his bazaar, and Mr. Walker immediately commenced preaching.

July 2d.—I went out with Mr. Walker, intending to go to a village. On our way, observing a group of persons seated in front of a house, we turned aside to them, and Mr. Walker preached. They listened with considerable curiosity and attention, and I was particularly pleased with the intelligence displayed by a little boy in the answers he gave to questions proposed to him. Leaving them, we entered into the court-yard of a temple dedicated to Shiva. A *gooroo* and a number of his disciples reside there. Several of them came out and sat down with us in a verandah, and seemed much interested while Mr. Walker was preaching to, and conversing with, them. They manifested great politeness, and, so far from regarding our visit as an intrusion, were quite willing that we should take a survey of the whole place.

11th.—We went to the Fort Weavers' pettah. Mr. Sanderson commenced a conversation with a Mussulman who was sitting near us. This attracted a number of other persons, many of whom were Mussulmen. Mr. Sanderson read part of the tract entitled, "Believe and Live," and explained it. The Mussulmen were unusually temperate in their language, and respectful in their manner, and asked many questions concerning Christ. Upon leaving, Mr. Sanderson, according to his usual custom, made *salaam* to the people, which they returned; and one of them, a Mussulman, shook hands with him. Two or three persons followed us some distance, making various inquiries concerning Christianity; and to these we gave some tracts.

14th.—I went to the Devanga with Mr. Walker. Passing along one of the streets, we saw a temporary erection of mats in front of a house. Judging from its appearance that it had been erected for the reception of some dying person, (the Hindus, if they can avoid it, never suffer anyone to die within the house,) we went to it, and found an aged woman near death. A number of persons were assembled within the house, and to these Mr. Walker preached on death, and the destiny awaiting the righteous and the wicked after it. A little farther on, in the same street, we came to a similar erection, and found a little girl, who appeared to be dying of fever. Mr. Walker again preached, and also spoke to the people of the inhumanity of bringing out of the house those whom they supposed to be dying, and exposing them in a place where they were so imperfectly screened from the weather. Leaving this place, we entered a narrow passage leading to a yard, in which several persons were engaged in preparing thread for weaving. They were so intent upon their work, that they had no disposition to hear us, but wished us to

proceed. Entering another street, we collected a considerable congregation, who were, excepting a few well-known opposers of the truth, very attentive.

30th.—We went to the Cotton pettah. As we were about to commence, an old man from a bazaar opposite, called out, "Before you, the Mussulman came, speaking against our religion, and abusing our gods, and their power is gone." Here he stopped short, but evidently wished us to understand that similar conduct on our part would be followed by similar results.

August 4th.—I went to Nursiah's corner with Mr. Sanderson. Observing a group of Brahmins near, he invited them to come and listen; but they turned away with marked contempt. He then commenced preaching to a few persons. A Brahmin, passing, said something which had the effect of sending them all away. Turning to him, Mr. Sanderson invited him to come and preach, and upon his declining to do so, repeated a *shloka* from the Jaimini, an old Canarese poem, and requested him to explain it. As the Brahmin was unable, Mr. Sanderson did it. In the meantime, quite a crowd of persons had collected, and he again commenced preaching, experiencing, however, many interruptions, and much that was insulting and annoying.

7th.—We visited our vernacular school. After Mr. Sanderson had examined a class of boys, a young Brahmin, standing by, commenced a discussion. He denied the divinity of Christ, and, to establish his assertion, as he thought, brought forward the fact of Christ's having, at the marriage of Cana in Galilee, converted water into wine. A novel kind of argument, truly! In conversation with another man, Mr. Sanderson spoke of the uselessness of going to Benares, and other so-called sacred places. A Mussulman, standing near, assented, upon which the Hindu quickly replied, "Why, then, do you go to Mecca?"

These extracts may suffice to convey to you some idea of the character of the congregations to whom daily we have to preach, and of the manner in which they receive our message. I would that I had to report to you the conviction and conversion of many of our hearers. Pray for us, that our faith may be increased, and the Holy Spirit descend in an especial manner upon us and our hearers. That the Gospel is already exercising a powerful influence upon the minds of many around us, we have encouraging proofs; yet we mourn the apathy that others manifest respecting the things belonging to their peace, and the tenacity with which they cling to idolatry.

We are thankful to find, from articles which have appeared in the "Missionary Notices," that the attention of the Committee and our friends at home is about to be turned, in an especial manner, towards this important sphere of Missionary labour. By the events that are now transpiring, Providence calls our country in general, and the church in particular, to consider the state of this country, and the claims which the 150,000,000 of its people have upon their sympathy, prayers, liberality, and efforts.

I would just say, in conclusion, that, after many delays and disappointments, we have at length obtained, in one of the principal streets of the pettah, a suitable site for a chapel, which we hope shortly to commence.

NORTH CEYLON.

Extract of a Letter from the Rev. John Walton, dated Jaffna, October 6th, 1857.

After an absence of exactly five weeks, I reached my own loved home on Saturday last. A brief sketch of my journey may not be uninteresting to you.

Having provided myself with a bullock-cart, about a thousand copies of portions of Scripture, and a large assortment of tracts, and having commended my family and dear people to God, I started on the 29th of August, my thirty-fourth birth-day.

I had previously arranged to spend the following day—the Sabbath—in the Patchilipalle district, preaching in English and Tamil on one of the central estates there. A reference to a map of Ceylon will show a large tongue of land, forming the north-east coast of the island, and terminating, in that direction, the Jaffna peninsula. Eleven thousand acres of this land have been purchased by Europeans, chiefly gentlemen in the service of the East India Company; and seven thousand acres have been actually cleared, and are now covered with beautiful groves of the cocoa-nut palm. These plantations commence at about twenty miles from Jaffna,

and extend to Elephant Pass, a distance of about twelve miles. An intelligent proprietor assured me that a sum exceeding £150,000 has been expended on these estates.

It is now nearly eleven years since, on my arrival in the country, I first passed through this district on my way to my station at Trincomalee. The growth of the trees was therefore very observable. *Then*, the estates were about four years old, and the trees just peeped over the tops of the fences: *now*, they are filled with majestic palms, which fling their feathery tops against the clear blue sky; and they afforded a pleasant shade against the slanting rays of the setting sun as I rode on to Plopally estate, where I was engaged to preach on the Sabbath. Plopally is one of the oldest and finest of these plantations. It is managed by a religiously disposed young gentleman, who gave me a very cordial welcome.

On the 30th, at nine A.M., I read prayers and preached in English to a small congregation. There are fourteen European superintendents and assistants on these estates, and due notice of the service had been sent to all; but I regret to say that but five attended. I could not refrain from asking my host, "Where are the nine?" In the afternoon, at four, we had a very different scene. About seventy adult villagers sat in the verandah, whilst I endeavoured to persuade them to become Christians. They listened with marked attention; for it was a new thing for them to hear the Gospel.

Early on Monday morning we crossed the water at Elephant Pass, and entered on the central road, which runs from this point to Kandy. For three days we continued our journey to the south, preaching in the hamlets that lie along the road, and giving a portion of Scripture or a tract to every one who could read. The population is exceedingly sparse, and we frequently came upon deserted villages, and abandoned paddy-lands. About twenty souls seemed to be the average population of these hamlets; for, though several contained a larger number, many contained not more than a dozen persons in all. The people appeared very ignorant, and very lazy, manifesting, however, something like a vivacious interest in any news we had from Jaffna, excepting, I regret to say, the *news* I brought—the Gospel.

At Neduncurry I was rather surprised to find a Jaffna young man, who was on a visit to the Headman, some connexion of his. He spoke very good Tamil, had a smattering acquaintance with both Christianity and Sivism, and was a ready controversialist. He made his first appearance during an address I delivered to the villagers in the evening, and requested permission to confute some statements I was making; but, according to my invariable practice in such cases, I desired him to have patience and hear me out. I have generally observed that a man's heat evaporates under the reflection for which I thus gave him space, so that he either disappears before the end of the sermon, or, when called upon to speak, makes a civil apology, and expresses himself perfectly satisfied. Not so in this case. Tired though I was, he drew me into a discussion which lasted for an hour. He began by stating that since the introduction of Christianity into Jaffna, there had been no regular seasons, no copious rains, no ample harvests, as in the good old times of a rampant Sivism. There *had* been famine, cholera, small-pox, and other fearful epidemics, which calamities he attributed to the displeasure of Siva, whose worship had fallen into comparative disrepute. The people were much impressed by the manner in which my voluble friend stated his case. But when I took up his facts, and admitted them, and showed the people that it was in this way that God punished men when he sent the truth to them, and they refused to embrace it,—that this was the way in which he had always dealt with nations, as history proved,—that if famine and pestilence had visited Jaffna frequently of late years, as they undoubtedly have, then we should infer that God is angry with the people who have failed to embrace Christ when he is preached from house to house;—this was a view the villagers had not thought of, and for which my antagonist was not at all prepared. He ended the controversy by losing his temper, and rudely retiring to bed. Next morning he challenged me to submit the relative merits of Sivism and Christianity to a novel test. He stated that he knew a *mantra*, by repeating which he could cure a cholera patient, though in the last stage of the disease, and by which he could counteract the effect of the bite of the most deadly snake; and triumphantly demanded if my religion could furnish anything like that! This piece of rhodomontade was intended, not for me, but for the ignorant villagers; and I sharply rebuked him before them all for his wickedness and folly. He seemed subdued. On leaving the village I gave

him a copy of St. John's Gospel, which he promised to read.

On the 5th of September I rode on to Mullativo, where I had given notice of my intention to preach on the Sabbath. The Magistrate of the station received me kindly, and constrained me to be his guest during my stay. Mullativo is a considerable place, having a large Romanist population. These degraded people do not pretend to even the appearance of religion, excepting at the anniversary feast of their patron saint, when they are visited by a Priest from Jaffna.

On the 6th, at nine A.M., I preached in Tamil at the Government schoolhouse, on the new birth; and at five in the afternoon, to a small congregation, in English, on the danger of professing Christians relapsing into practical Heathenism on stations like Mullativo, and urged watchfulness and diligence in the discharge of all public and private religious duties. Many of the Government subordinates of that station are Christians by profession, and come from our Jaffna schools. They applied to me to send a Catechist to visit them once a quarter, allowing him to spend a week on the occasion of each visit, that he might go among the people. I felt it in my heart to help them; but we have not the means.

I had requested our Schoolmaster at Point-Pedro to induce one of the dhoneys trading to Trincomalee to touch at Mullativo on the 7th, and take me on; and he wrote me to the effect that he had arranged the matter. Accordingly, in the afternoon of the day mentioned, a boat of ten tons, with eighty-six passengers on board, came into the roads to take the Missionary on board! When I state that a majority of the passengers were poor native females returning from a foolish pilgrimage, many of them having infants that were crying for food,—that they were packed together like bags of coffee,—that horrid sights, sounds, and scents, which I could not describe, were shocking my senses during my forty-eight hours' incarceration on board that craft;—you will conceive that I was anything but comfortable. I am not fastidious; but I really believe that all the inconveniences of the travels of my life would not have made up the misery compressed within that short voyage.

I was very much refreshed by my visits to Trincomalee and Batticaloa. The work at the latter station, as far as I could judge, is in a very hopeful state. The Sunday morning congregation was a most animating sight. A chapel full of educated Tamils, men and women, many of them influential from rank and wealth,—all of them brought to God by the instrumentality of our own Mission,—all of them drinking in the word with an eagerness which showed how much they felt and loved it,—most of them manifesting a responsive sympathy which powerfully excited me,—it was a privilege to preach to them. I doubt if it could be surpassed in all India. In the evening I preached in English to a very similar audience. That unworthy opposition which injured the work of God at Batticaloa in former years seems to be dying out, after having excited the disgust of everybody. Mr. Dean accompanied me on my return to Trincomalee; and our District-Meeting commenced September 25th. As you will receive the Minutes in due course, I will not say more than that it was the most agreeable and edifying Meeting of the kind I have attended. When at Trincomalee, I had the pleasure of baptizing the wife of the highest native official in the place. Her husband has been a member of our Society for years. She is connected with a family who are proud of their caste, and their hereditary connexion with Sivism. For many years this woman has been the subject of daily prayer in my family. Recently her Heathen relations have been persecuting her Christian husband; and this seems to have touched her heart, and given strength to a purpose she had long secretly cherished. For years she has conformed to Christian forms in her family, and has listened respectfully to the instructions of her husband. Before I left home, my wife received a private message from her, to the effect that she now had faith, and would publicly confess it when I went down to the District-Meeting. I called with Mr. Kilner, whose joy knew no bounds; and we had a full conversation with her on the subject of her convictions, the nature of baptism, &c. On the 27th of September I baptized her in the presence of a large congregation. She behaved with great firmness, and answered my questions in a very decided manner. The excitement occasioned amongst the Heathen is immense, and the Sivites have resolved to excommunicate the family. This is well; for they will cling all the more closely to Jesus.

I am very thankful to say that Mr. Kilner's health is quite established. He is a very valuable Missionary, whom we could ill afford to spare.

SOUTH AFRICA.

KAFFRARIA.

FEARFUL CONSEQUENCES OF FOLLOWING THE NATIVE PROPHET, UMLAHKAZA.

Several recent communications have referred to this subject, which is more or less referred to in all the following letters; but that from Mr. Shepstone, one of our oldest Missionaries, supplies fuller information than has yet appeared; while its graphic details bring out the extensive mischief which has resulted from this lamentable and extraordinary delusion. The real intentions of this Heathen teacher have been supposed by some to be political, his aim being to drive the Kaffirs by stress of hunger into acts of rapine which should provoke another war; while others regard the whole movement as a religious one. Considered in either light, the obedience which has been paid to him is a phenomenon deserving of consideration, and illustrative of the deep need of the Gospel, which prevails among the noble and interesting races of South-Eastern Africa.

Extract of a Letter from the Rev. William Shepstone, dated Kamastone, August 18th, 1857.

Four months have now passed since my arrival in South Africa; and no change has taken place but in a downward direction, from bad to worse, so far as the poor Kaffirs are concerned; misery becoming more complete every day, the result of one of the most extraordinary movements which has ever taken place in South Africa.

You will have seen, by the local journals, accounts of the Kaffir movement, and in all probability some of the brethren have furnished the Committee with ample details. Nevertheless, I write at the risk of saying what has been previously told.

Yet, of Kaffirland and the Kaffirs what can we say? To say they have confounded the whole of the civilized community who knew anything of their previous history, and have become acquainted with their late infatuation and present position, is saying but very little. Surely superstition and infatuation never sported more at ease with its victims, nor ignorance paid more profound submission to delusion, than in the case of this people and their prophet, so entirely changing the very nature of its votaries, and holding by some unseen spell the tens of thousands of the deluded. What has made the Kaffir forget himself, and even his former love of cattle, for which at any time—day or night—he would risk his life, and loosen his heart-strings from the old idol he loved, and to which all Kaffirland had bowed—if not the knee, yet the whole heart—for generations?

Yet such has been the influence of this superstition, that the ties of past generations have been severed in a few months; and herds of cattle which have come down from father to son, from generation to generation, have been swept off by the mandate of the prophet in a year. Kaffir herds never die! and always descend to the oldest son, and are to all intents and purposes heir-loom property. Famine has set in, with all its awful attendant circumstances; for not only was the ban set upon the cattle, but everything that could support life, vegetable, as well as animal, so that corn in their store, as well as everything that could yield sustenance, was destroyed; so that on the promised resurrection-day all support was cut off from every believer. All was brought to an end, except perhaps some solitary cow which had been retained to sustain the life of some infant child; but even such was the case, that the eve of that day saw the life-blood of every victim flow; for nothing was to interrupt the new order of things on the coming day. Even the domestic fowl was not allowed to live to disturb the peace of that morn; when the sun was to rise divided into halves, and do battle in the heavens; and when the heavens were to descend to the earth and crush all the unbelievers; when the generations past should arise out of the earth, bring-

ing the cattle before them; when young Kaffirland should spring into life and Epicurean enjoyment, and only the faithful would be left to enjoy the new state of things. So at early dawn the faithful were awake, if they had slept at all; they were moving early by dawn. All was prepared for the reception of the Kaffir patriarchs; houses swept; not a straw lying loose was overlooked, and all men, women, and children posted off each to the respective heights in his vicinity, and waited with the most intent anxiety, stretching their eyes to catch the first movements of the heaving earth, out of which cattle first, and past generations in the rear, were to proceed. And as they were to rise with the sun, so as it pushed forward its morning rays brighter and yet brighter still, so did these poor creatures stand, though they now became excited to the highest pitch of expectation. And the sun did rise as round and as full as ever, and seemed as much at peace with itself as it had ever been. And up it went. Nor did it divide; nor did the earth heave. And all was still, and it was never so still before, since the Kaffir first trod the soil. And why? The cattle were dead, no lowing of cattle, and so were the smaller cattle, and the people were still; for they were confounded, and the Kaffir laid his hand upon his mouth in token of astonishment and dismay. And hence all was still; it was more like universal death than any appearance of a universal resurrection! until at last one more sanguine than the rest intimated there might have been some mistake, and that in all probability it would take place when the sun became strong, and if so, it must be looked for at mid-day; so hope gleamed through the dark soul, and all were anxious to see the sun reach its meridian. And it did reach it, and it passed it, and it did not divide, and it did not battle, nor did the heavens come down to earth, as was promised. But on it went; and again some, like the prophets of Baal, prophesied it must take place at eventide. And yet, after all, the sun went down, and left them all in disappointment. And now was set up one universal yell of despair. Women and children, literally destitute in the world, and the maddening lamentations of the women, seem to have driven some of the men to frenzy. One man, it is said, first put all his children to death, and then terminated his own existence; another is said to have upbraided his Chief for destroying his people, and then, falling on his spear in the Chief's presence, died at his feet.

You will be ready to conclude that by this time the spell was completely broken. By no means; and those who know the tact of the old Kaffir rain-makers and doctors of the old school, were prepared to look upon this as only the first act, the first chapter in a volume of lies. I understand he has plenty of reasons to show why the cattle and the old people did not come; one of which is enough to satisfy his credulous disciples. Thousands have died of starvation, and are still dying: thousands who can reach so far have found and are still daily finding their way into the colony. Multitudes never reach the border, but die far back; and here, as everywhere, famine brings out some of the most selfish forms of human nature. The weakly children are often picked up by our countrymen by the road-side, where, not being able to get along as fast as the parent, they have been left to die. Instances have occurred where the parent has slaughtered his own child for food; but these instances are rare.

I know, upon the best authority, that in Pato's tribe alone, even some weeks ago, as many as three hundred of his principal men had died. This is exclusive of young men, lads, women, and children; and that that Chief a few weeks since went to beg a cow of his brother Kama, who gave him three, and an ox for slaughter. Yet in a short time only one cow of the lot was left; and this, not now from superstition, but the pressing demands of hunger. And yet this is the Chief who, after the war of 1835, returned three thousand head of his personal cattle; who has not now, it is said, one single beast to his name, and was at that time considered one of the richest, if not the richest, Chiefs of Kaffraria. Yet, with all this suffering and dying, the people are still spell-bound: and, although they yield to their circumstances, they do not yield up their faith in their prophet. It is only a matter of time, and the unbelieving have prevented the resurrection, by the want of a universal faith. Therefore, those who have strength enough left of the faithful, are now plundering the unbelievers, and a struggle is taking place, which we shall have to take part in, however reluctant. Large cattle-folds have been built, and immense corn-holes dug in them, to receive corn, for which the starving, infatuated people still wait. These corn-holes are excavated in the cattle-folds, and are in the form of a cone, and the opening into the earth is just large enough to admit the body of a man; but, descending to the depth of five or six feet, they

are at the bottom from five to eight feet in diameter, and capable of holding eight or ten sacks of corn. When filled, they are covered with a flat stone, and corn, thus well secured, is better kept than in any other way which the Kaffir has at his command,—free from mildew and free from insect. These holes the believers in the prophet are taught to expect will some morning be found full of corn; for it will be put in from below, through a hole which *they below* will fill up or cover over with a plank! And it is only a few weeks since that these poor deluded people were seen carefully peeping into the hole in the morning, to see if it was full; for thus only are they allowed to peep once a day, and then wait patiently until next morning, when they may again peep; and thus may they do until the hope is realized. Still they still cling to hope. What shall we say to all this? I have told as many of them as I could find access to, that I believe it is the hand of God upon them,—a judicial punishment from him for their rejection of the truth; and now God has given them up to a strong delusion to believe a lie.

As a nation and as tribes they have had the truth offered; and as a people, for forty years they have rejected it, although many in the mean time have been saved. The leading truths of the Bible are pretty generally known throughout Kaffirland; and if it be asked why as a people they are so ready to follow blindly a superstition, and reject the Gospel, the answer to that question will be found in the remarks of that warlike Chief, Makomo, who ten years since said to the Chief Kama, when the latter was being persecuted for his Christianity, "Kama, hold you fast where you are. We Kaffirs do not reject the word of God because we do not believe it, but because we love our sins. We know the word of God is true." This, then, is the state of the mass; at least, so Makomo believed ten years ago; and it is the old customs, yea, their sins, and they are "old" sins too, and they cannot bear to have their nationality broken: this is what they have feared above all things: it is this their Chiefs have feared: it is this which produced the last two wars; and yet now all is going; the chieftainship at present is a shadow that is daily declining, and must soon go. We are told that all young children now, as soon as born, are taken to the woods to be left there, either to be carried off by wild beasts, or perish with the cold and destitution. The fact is, none can have any conception of Kaffirland now from any previous knowledge of the Kaffirs. I could never have been brought to believe such a state of things from such a cause; and what the end will be is not certain. Missionaries should be on the ground to take advantage of the movement; but everything should be done with great caution. Never, surely, did there appear so favourable an indication that God was about to remove every barrier, (especially of a national character,) and bring every individual Kaffir within the influence of the Gospel, as there is at this time; and we should be ready to seize on the openings of Providence, but not by any stiff and unyielding plans endanger our future usefulness and success. You will rejoice to hear we are prospering here. The rejoicing of our people at our return was very great, as few believed we should have courage to leave our fatherland a second time, and so had given up hope. As to the advantages derived to our health, they have been more apparent since our return, and we feel, under God, we owe very much to the voyage.

NATAL.

Extract of a Letter from the Rev. Thomas Jenkins, dated Palmerton, July 29th, 1857.

I AM sure you will be glad to hear we have still great peace and quiet in this part of the country; but I am sorry to say that about Buntingville they have still constant alarms of war. The Amampondumsi, with the rebel Hottentots, have again made an attack on Damas's people, and got clear off with about five or six hundred head of cattle. Damas has been most urgent with Faku his father to unite with him in war against them; and Faku is doing all he can to get me to sanction his going out with a large force to put a stop to these annoyances. I, on the contrary, try to urge upon him that peace is the best policy, in which many of the principal men unite with me; for I am persuaded that if Faku moves out with the thousands of his warriors, the carnage and consequent suffering will be dreadful. Hitherto, I am thankful to God, I have succeeded.

You will also be interested in an

incident that took place some time ago. Every tribe, as you are aware, has its great rain-doctor. These men have great power and influence, and are much feared in the tribes. In the spring of the last season, Daza, the great rain-doctor of this tribe, had several cattle that died. As usual, under such circumstances, recourse was had to the witch-doctor to know the cause. He gave his decision, from which there is no appeal, that one of Daza's own men had bewitched the cattle, of which they died. The man was seized and conveyed to a very high precipice, from which he was cast down to be dashed in pieces ere he reached the bottom. But, providentially, in his fall he came in contact with the branches of trees: these bounded him to others, which broke the force. He survived, though dreadfully bruised. This was early one morning. From the time he saw the precipice, he became unconscious; but in the evening he revived, and remembered the precipice. Regaining his recollection, he said, "This is of God; I will try to get to the school." He was three days ere he got here; a pitiful object, not having eaten anything during that time, and bruised from head to foot. Daza, when he found he had escaped death, and had got to the school, was much annoyed. About this time the weather was very dry, and the crops suffering much. Faku therefore sent to Daza to make rain. Daza replied, that he could not, as this man was alive, and had escaped to the school. If Faku wanted rain, he was to send the man to him. Faku said that Daza had killed the man once, and that was enough; from the school he should not take him. He had never done such a thing. Daza again replied, the man had the pots by which be made rain, and if Faku would not give him the man, he would not give him a drop of rain. For this insolence Faku ordered a force to seize Daza's cattle, and drive him out of the country, which was quickly done; Daza, however, calling out to his assailants that he would take care the country should not get a drop of rain. However, on the following Sabbath, while we were urging the people to put their trust in God alone, the rain descended in great abundance, to the shame and confusion of Daza, but to the joy of all the land.

You will be glad to hear that the awful infatuation, by which many of the Kaffir tribes have been deluded to their own destruction, has had no effect on this tribe; although the so-called prophet and the Chiefs sent their emissaries to try all they could to bring this tribe into the same delusion of destroying their cattle and every other means of subsistence, assuring them that all would be restored in a far more improved state to all who would obey, but denouncing woes on all who would refuse. Some of these emissaries spread through the land, and pretended they saw lights in the heavens, and heard the voices of their ancestors commanding them to obey! Some of them went to Faku; but he told them that they were to wait, and he would go with them to the school to hear what the Missionary would say before he would reply to them. This was enough; they soon left; for it was an injunction of the prophet that they were to have no communication with the white people. Consequently, Faku and his tribe were ranked among the unbelievers, and doomed to some awful woes; but, alas! the doom has fallen on themselves in a most fearful way. You will have heard of the thousands that have entered the colony for service, and thousands more have come into these parts begging bread; but numbers more have perished with actual starvation.

P.S. Please to present my sincere thanks to those ladies of the Fifth London Circuit, who have so kindly sent a box of wearing apparel, prints, &c., for this station. It has just arrived in safety at Natal, and I hope shortly it will be here. It will be of great service in our operations.

Extract of a Letter from the Rev. Frederick Mason, dated Pietermaritzburg, September 8th, 1857.

SUNDAY, July 19th.—The sermons in connexion with the laying of the foundation-stone of a new chapel were preached. Mr. Pearse preached in the morning, and I in the evening. The collections were good.

21st.—The foundation-stone was laid by Mrs. Pearse. The ceremony took place at eleven in the morning; but as the weather was cold and threatening, the gathering was not so large as we had anticipated. Still, the service was interesting and profitable. It was deemed desirable to have the children of our different schools present on the occasion, that they might witness the commence-

ment of this new sanctuary. Accordingly, the children belonging to the English Sunday-school, the infant-school, and the native day-school,—upwards of two hundred in all,—were in attendance, and contributed greatly to the interest of the scene. It was affecting and delightful to see such a number of young persons, of every shade, or nearly every shade, of colour, from the pure English white, down, through the Hottentot yellow, to the deep ebon of some of the Kaffir tribes, assembling together for such a purpose, and wearing faces so blithe and cheerful. Their behaviour was excellent; the dark-skinned sons and daughters of Africa rivalling, if not surpassing, in good conduct and orderliness, those of fairer hue. At the close of the ceremony they each received a bun, kindly provided by the Building Committee. The ceremony was conducted according to the usual forms; and the lady on whom rested the chief honour of the occasion performed her part with skill and propriety. Mr. Pearse gave an outline of the history of Methodism, particularly in Natal; and I afterwards made a brief statement of some of the leading doctrines held by the Methodist body.

In the evening of the same day, a tea-meeting was held, the proceeds of which were devoted to the new chapel fund. A good number of friends attended; and several of the addresses were given by members of the Presbyterian church.

31st.—I went out this afternoon to see some of the native members. I called upon an aged Hottentot woman, belonging to my Dutch class. She was baptized by Mr. Holden in 1848, and has since remained steadfast in the faith. Her son-in-law is one of the most useful men we have among the natives. For some days she had been unwell; but I found her full of confidence and hope, rejoicing in a present salvation, and in the prospect of a better life. She told me a good deal of her religious experience, and of her past history; and I felt both cheered and edified while speaking with her on Divine things.

August 13th.—I attempted this evening to speak extempore in Dutch; but I was compelled to speak slowly. However, I was enabled to get through the whole service in that language.

Sunday 16th.—I went to the early prayer-meeting. At eleven I preached in the English chapel. In the afternoon I visited the prison, and spoke with both the English and native prisoners. I preached on the subject of repentance in the evening; and we had a delightful service. Such a happy and profitable Sabbath I have not enjoyed for a long season.

Sunday, 23d.—I preached this morning for our Presbyterian friends, as their own Minister is absent. In the evening I took the Dutch service. Part of the sermon I read, but ventured to extemporize a little.

29th.—This evening I took the Kaffir service. I spoke in Dutch, and one of the native Teachers interpreted.

Sunday, 30th.—I preached to the Kaffirs this morning through an interpreter. I visited the English Sunday-school in the afternoon, and spent a little time in examining the children. In the evening I preached on faith to an attentive congregation; and strove, I trust not wholly in vain, to impress upon the minds of the hearers the duty of believing on the Son of God.

I am happy to inform you that my health is good; so that I can pursue my studies and work with regularity.

CANADA.

HUDSON'S-BAY TERRITORY.

Extract of a Letter from the Rev. Robert Brooking, dated Rossville, Norway-House, May 17th, 1857.

You will have seen by the "Minutes," before this reaches you, that I am appointed to this Mission. I assure you that it is with regret we left Oxford. We had succeeded, by dint of hard labour, in getting the place comfortable, and, above all, we had the affections of the poor Indians. The Lord was pleased to make us instrumental in raising up a church among them, consisting of five classes and more than one hundred members, nearly all of whom are rejoicing in the evidence of sins forgiven. I assure you that it was very hard to part from a people whom our heavenly Father had thus raised up around us.

We left Oxford on the 22d ult., and, on the fourth day after, we were exposed to one of the most fearful accidents I ever witnessed. You are probably aware that, in coming up these rivers, we have to make what is called "portages;" at some of these places the whole of the

cargo is taken out and carried overland, to pass a waterfall; at other places, a part only is carried over, and the boats with the remainder are hauled up the rapids by the men with ropes. At the portage where this accident happened, the latter was the case. It was at a place called "Hell Gate;" the men had taken out about half the cargoes, and had carried them to the upper end, and had deposited them quite close to the water to be in readiness for loading when the boats were hauled up: we then had our breakfast, after which the men went below to fetch up the boats, to which place I had followed them, leaving my own and interpreter's families within a few yards of the spot where the cargoes were lying. It so happened that, two days before, a boat's crew had spilled a good deal of powder on this very spot, which was not noticed by our men, and part of the cargo consisted of kegs of gunpowder, each weighing about seventy pounds. I had scarcely reached the place where the men were preparing to haul up the boats, when a tremendous report was heard, and on looking round I saw the air filled with blazing fragments of the Company's property. I instantly comprehended the case, and concluded that all who were dear to me were mangled corpses, or were blown into the foaming torrent. I need scarcely tell you that the two or three minutes which elapsed while I was running with all my might to the scene of the disaster, were the most anxious of my life. But what was my joy, when, after forcing my way through the suffocating smoke of gunpowder, burning blankets, bales, and boxes, I at length found them all huddled together in a little gully, and not a hair of their heads injured, but, of course, greatly frightened. I can assure you that I never felt so grateful in my life. I have not yet ceased to think of it but as a miraculous interposition of Divine Providence in our behalf. The ground being covered, for hundreds of yards, with axes, nails, leaden bullets, the fragments of broken casks and boxes, it would appear literally impossible that anyone within that distance could have escaped unhurt.

On examining into the matter, it appeared that two of these kegs of powder, about one hundred and forty pounds, had exploded. A lad about ten years of age had discovered the loose powder, and had put a fire-stick to it. I might here state that, when my mind was to some extent unsettled about going to Western Africa as a Missionary in 1839, I was one evening praying over it, and on rising from my knees I accidentally opened my Bible at Psalm xci.; my doubts were at once removed, and I have many times since then had its gracious promises almost literally fulfilled. The place itself is rather a frightful one, as its name would indicate; and I had been led to pray that morning with all the fifty-five persons which composed our crews and party kneeling around me, that we might be mercifully preserved from danger; little thinking that within less than ten minutes we should be exposed to it in so terrible a form.

We have been here three Sabbaths, and I am thankful to say that we already see some tokens of the Divine favour. Last Sabbath, at the evening service, we had five penitents come forward, crying for mercy,—one of them an old backslider. Others, although not forward, were under the influence of very powerful feelings; and we are looking for greater things than these.

TO CIRCUIT OR BRANCH SECRETARIES.

EACH Circuit Secretary is requested to append to the List of Subscriptions which he sends to the District Treasurer, or to the Mission-House, *a Cash Account* for the year, containing a correct statement of the amount of the contributions received, specifying the Christmas Offerings as a distinct item, and on the other side a detailed account of the date and amount of the several remittances which have been made, the Local Expenses, &c. The following Cash Statement from the Bolton Circuit, for the year 1856, is given as a specimen of the form in which the account should be made up.

It is also very earnestly requested that every account may be com-

pleted, and every balance remitted, before the end of the month of January.

BOLTON CIRCUIT, 1856.—JOHN WALKER, ESQ., *Treasurer.*

	£.	s.	d.		£.	s.	d.
Amount of List	794	6	0	Cash remitted April 3d	215	0	0
Christmas Offerings	25	16	4	— April 14th ...	95	0	0
				— June 7th	20	0	0
				— August 11th.	20	0	0
				— Oct. 6th	30	0	0
				— Nov. 4th	50	0	0
				— Dec. 31st.....	160	0	0
				— Jan. 26th ...	115	0	0
				— Jan. 27th ...	15	0	0
				— Feb. 7th	20	0	0
				— Feb. 10th ...	29	3	8
				— Feb. 12th ...	1	10	4
				Christmas Offerings	25	16	4
				Local Expenses	23	12	0
	£820	2	4		£820	2	4

ARRIVALS.

THE Rev. Robert S. Coe arrived at Free-Town, Sierra-Leone, on November 18th.

The Rev. John Bridgart and Mrs. Bridgart arrived in safety at Bathurst, River Gambia, on the 7th of November.

The Rev. Thomas Bate arrived at Harbour Island, Bahamas, on November 7th.

DEPARTURES.

THE Rev. J. A. Duke embarked at Liverpool in the "Jessie," for St. John's, Newfoundland, on the 19th of November.

The Rev. Ebenezer E. Jenkins and Mrs. Jenkins embarked at Southampton on December 4th, in the "Indus," for Madras.

The Rev. George Sykes embarked at Southampton on December 17th, in the "Magdalena," for Belize, Honduras Bay.

DEATHS.

WE regret to announce that the wife of the Rev. Peter Van der Horst died at Samana, St. Domingo, on the 22d of May.

It is also our painful duty to record the death of the Rev. William Bennett, Supernumerary Minister, at Halifax, Nova-Scotia, on the 6th of November, in the eighty-eighth year of his age and the fifty-eighth of his ministry. This venerable Minister was formerly General Superintendent of the Missions in British North America, and was greatly distinguished for his zealous and successful labours. In the later years of his life he endured much affliction; but his end was eminently peaceful and happy.

THE amount of Contributions and Remittances announced on the Cover of the Notices this month is £8,500. 13*s.* 2*d.*

LONDON:—PRINTED BY JAMES NICHOLS, HOXTON-SQUARE.

WHITBY AND DARLINGTON DISTRICT.	£.	s.	d.
Whitby	72	15	7
Danby	24	10	8
Stokesley	70	0	0
Darlington	130	0	0
Stockton	281	10	8
Barnard-Castle	70	0	0
Bishop Auckland	65	0	0
Middleham	34	13	6
Hawes, &c.	10	0	0
Richmond	49	0	0
Reeth	36	0	0
Bedale	35	0	0
NEWCASTLE DISTRICT.			
Newcastle	167	4	0
Gateshead	67	11	6
North Shields	88	0	0
Blyth, &c.	11	4	1
South Shields	67	6	5
Sunderland	91	15	1
Houghton-le-Spring.	65	0	0
Durham	50	11	6
Wolsingham	35	13	0
Hexham	33	10	0

	£.	s.	d.
Shotley-Bridge	52	4	10
Alston	44	0	0
Allendale-Town	14	0	0
Alnwick			
Berwick			
CARLISLE DISTRICT.			
Carlisle	19	18	0
Brampton			
Whitehaven, &c.	21	12	1
Cockermouth, &c.			
Appleby	44	0	0
Penrith	150	0	0
Wigton, &c.	5	14	0
Kendal	8	13	5
Ulverstone	25	0	0
Dumfries			
ISLE OF MAN DISTRICT			
Douglas and Castletown	70	0	0
Ramsay and Peel	71	7	6
EDINBURGH AND ABERDEEN DISTRICT.			
Edinburgh	57	10	0

	£.	s.	d.
Dunbar, &c.			
Greenock			
Glasgow, West	70	9	0
Glasgow, East			
Airdrie			
Stirling, &c.			
Ayr			
Aberdeen			
Dundee	9	0	0
Perth			
Arbroath, &c.			
Banff			
Inverness			
SHETLAND ISLES DISTRICT.			
Lerwick			
Dunrossness			
Walls			
North Mavin, &c.			
North Isles			
HIBERNIAN AUXILIARY	795	0	0

*** *The cordial Thanks of the Committee are offered for various acceptable Presents to the Society; namely,—*

To R. F. Sturges, Esq., Birmingham, for a complete Communion Service, presented to Mrs. W. Wilson, Fiji, for the use of the Society with whom she worships.

To Miss Margaret Heald, for Children's Clothing for Fiji, value £4

To Mrs. Day, Chapel-street, Pentonville, for a brass Pestle and Mortar and Sun Dial, for Fiji.

To a Lady in York, by the Rev. James Parkes, for Articles for Cape-Coast.

To Miss Wilde, Richmond, for 10s. worth of useful Articles, for the Schools in Fiji.

To Mr. Bellamy, of Spilsby, for a Box of School Books, for the use of the Mission under the care of the Rev. G. Buttle, Waipa, New-Zealand.

To the Misses Shelton and their Pupils, for 5 *Shirts,* 8 *Chemises,* 12 *Frocks,* 16 *Pinafores,* 6 *Socks,* 13 *Bags,* 1 *Apron,* 12 *Pincushions,* 1 *Needle case,* 14 *Books, and* 36 *Thimbles, for the Schools at Bathurst, Western Africa.*

To the Islington Ladies' Working Meeting, for 15 *Women's Dresses,* 17 *Ditto,* 2 *Ladies' Holland Jackets,* 3 *Boys' Holland Coats,* 5 *Children's Ditto,* 4 *Pinafores,* 2 *Baby's Night Gowns,* 1 *Lady's Muslin Dress and Jacket,* 1 *Girl's Ditto,* 1 *Muslin de Laine Dress,* 6 *Child's Cotton Dresses,* 2 *Capes,* 4 *Nursery Pinafores,* 8 *Pairs of Children's Boots,* 1 *dozen of Laces, a Packet of small Books,* 1 *Volume of British Workman,* 2 *Volumes of Band of Hope,* 1 *Illustrated Hand Bill, Numbers of Band of Hope and British Workman.*

To Miss Parkes, of Birmingham, for a Box of Articles for the benefit of the Girls' School, Royapettah, to the care of the Rev. E. E. Jenkins.

To Mrs. Cutts and Mrs. Waddy, for Bonnets, white Frocks, Children's Dresses, &c., &c., for Ditto, care of Ditto.

To Friends at Wavertree, for a Box of small Wares, for Fiji, to the care of the Rev. W. Wilson.

To a little Girl, at Sheffield, for a Parcel of Sundries.

To Mrs. Farmer, and the Brentford Ladies' Missionary Sewing Meeting, for 13 *Shirts,* 16 *Ditto unmade,* 22 *Women's Jackets,* 8 *Skirts,* 1 *Bedgown,* 14 *print Frocks,* 6 *muslin Ditto,* 2 *white Ditto,* 2 *coloured Ditto,* 6 *diaper Pinafores,* 1 *Holland Ditto,* 5 *pairs of Drawers,* 1 *Night-cap,* 6 *remnants of Print,* 6 *packets of Pins,* 1 *dozen Tapes,* 350 *Needles, Linen and Pearl Buttons,* 3 *dozen of Cotton,* 1 *dozen packets of Hooks,* 1 *ditto of Bodkins, Thread and Silk,* 3 *dozen Thimbles,* 4 *dozen of Crochet Cotton,* 1 *dozen Crotchet Hooks,* 1 *dozen Slates,* 50 *Slate-Pencils,* 2 *Bibles,* 3 *copies of "Tonga and the Friendly Isles,"* 4 *copies of "Wise to win Souls,"* 2 *copies of "Blossoms of Hope,"* 1 *copy of "Sunbeam in the Cottage,"* 1 *copy of "Essay on the Crystal Palace," and* 4 *Statements respecting the Testimonial to Dr. Bunting and Dr. Newton.*

Remittances from District and Circuit Treasurers to the Wesleyan Missionary Society, received by the General Treasurers, from the 18th of November, to the 16th of December, 1857.

LONDON DISTRICT.

	£.	s.	d.
Brixton-Hill..	94	0	0
Manningtree..	52	0	0
Woolwich ...	6	10	0
Ipswich	55	0	0
Tunbridge-Wells	15	1	0
Hackney-Road	14	5	1
Chelsea.....	12	0	0
St. John's Square	12	0	0
Chelmsford ..	36	0	0
Hammersmith	11	10	6
Greenwich ...	7	19	10
Jewin-Street..	23	0	0
Spitalfields, Ladies	5	19	1
Colchester ...	28	10	0
Hertford	10	0	0
Windsor	20	0	0
Croydon	20	0	0
Hornsey-Road	7	0	0
Guildford and Alton	5	0	0
Sevenoaks.....	20	0	0
Westminster..	10	0	0
St. George's, East	15	0	0
Waterloo-Road	9	11	9
New-North-Road.....	1	3	6
Milton-Street..	21	0	0
Hackney	9	1	5
Albion-Street..	1	15	6
	523	7	8

BIRMINGHAM AND SHREWSBURY DISTRICT.

	£.	s.	d.
Wednesbury..	70	0	0
Dudley.....	60	0	0
West Bromwich	49	14	10
Leamington ...	48	15	0
Shrewsbury ...	15	0	0
Redditch	18	0	0
Hinckley	40	0	0
Evesham	23	0	0
Stourbridge ...	11	17	6
Birmingham..	10	0	0
Wolverhampton	22	0	0
	368	7	4

MANCHESTER AND BOLTON DISTRICT.

	£	s.	d.
First Manchester...	96	0	11
Second Manchester 157		3	6
Fourth Manchester 60		0	0
Fifth Manchester	59	8	8
Stockport, South	42	10	4
Altrincham ..	82	9	10
Burnley 105		0	0
Bury.....	43	10	6
Rochdale	25	12	4
New Mills ...	16	0	0
Oldham	38	11	0
Leigh	20	0	0
Ashton	15	0	0
Colne	63	0	0
	824	7	1

LEEDS DISTRICT.

	£.	s.	d.
Wakefield ...	55	0	0
Knaresborough	40	0	0
Second Leeds .110		0	0
Otley	20	0	0
First Leeds	27	15	6
Third Leeds...	22	2	0
Bramley	20	0	0
Dewsbury	50	0	0
District	5	2	6
	350	0	0

NORWICH AND LYNN DISTRICT.

	£.	s.	d.
Lynn	43	17	2
Diss	18	0	0
Ely	25	0	0
Walsingham..	15	0	0
Mildenhall ...	25	0	0
Swaffham.....	10	0	0
	136	17	2

SHEFFIELD DISTRICT.

	£.	s.	d.
Bradwell	23	0	0
Rotherham ...	38	10	0
Sheffield, East	103	10	2
Sheffield, West	53	10	6
	218	10	8

HULL DISTRICT.

	£.	s.	d.
Hull, East ...126		14	3
Hull, West ...	60	2	9
Brigg	33	10	0
Snaith	70	0	0
Howden, Juvenile	35	0	0
Hornsea	50	0	0
Barton.....	136	4	6
Grimsby	30	0	0
Driffield	40	0	0
	581	11	6

CORNWALL DISTRICT.

	£.	s.	d.
St. Austell ...126		19	0
Truro	40	0	0
Falmouth.....	20	0	0
Helstone	38	6	6
Penzance	24	8	10
Hayle	34	0	0
St. Agnes.....	57	5	6
Bodmin	49	13	0
Redruth	42	9	3
Scilly	40	0	0
St. Just	35	5	0
St. Ives.....	30	0	0
Marazion	27	0	0
	565	7	1

LIVERPOOL DISTRICT.

	£.	s.	d.
Preston.....	36	0	0
Liverpool, North 120		0	0
Liverpool, South	62	4	10
Ormskirk	25	0	0
Wigan	20	0	0
Holyhead	7	0	0
	270	4	10

WHITBY AND DARLINGTON DISTRICT.

	£.	s.	d.
Stockton 101		10	8
Richmond ...	24	0	0
Middleham ...	20	0	0
Bishop Auckland	28	0	0
Reeth	30	0	0
	203	10	8

OXFORD DISTRICT.

	£.	s.	d.
Swindon	40	0	0
Wantage	33	0	0
Chipping Norton	29	0	0
Kineton	30	0	0
Oxford	33	6	5
Reading	8	10	0
Hungerford	37	14	7
High Wycombe	20	19	6
	232	10	6

NEWCASTLE DISTRICT.

North Shields.	58	0	0
South Shields.	27	0	0
Blyth	8	0	1
Durham	25	0	0
Hexham	11	10	0
Alston	44	0	0
Newcastle	13	0	0
Shotley Bridge	18	9	6
Houghton-le-Spring	30	0	0
	234	19	7

BEDFORD AND NORTHAMPTON DISTRICT.

Market Harborough	14	0	0
St. Neot's	10	0	0
Luton	54	0	10
Higham Ferrers	31	0	0
Aylesbury	30	0	0
Dunstable	52	10	9
	191	11	7

BRISTOL DISTRICT.

	£	s.	d.
Bristol, North.	51	18	9
Cheltenham	47	2	2
Newport	25	0	0
Cardiff	35	6	0
Dursley	20	0	0
Downend	5	0	0
Weston-super-Mare	23	0	0
	207	6	11

NOTTINGHAM AND DERBY DISTRICT.

Belper	12	0	0
Derby	28	0	0
Ashby	49	0	0
Bingham	15	0	0
Oakham	30	0	0
Newark	20	0	0
Peterborough	20	0	0
	174	0	0

CARLISLE DISTRICT.

Penrith	50	0	0
Whitehaven	6	0	0
Appleby	30	0	0
	86	0	0

MACCLESFIELD DISTRICT.

Macclesfield	80	0	0
Cheadle	10	0	0
Nantwich	20	0	0
Burslem	50	9	4
	160	9	4

HALIFAX AND BRADFORD DISTRICT.

	£	s.	d.
Skipton	30	0	0
Halifax	58	0	0
Grassington	9	0	0
Denby-Dale	17	0	0
	114	0	0

LINCOLN DISTRICT.

Lincoln	160	0	0
Market Raisen	107	6	0
Horncastle	45	0	0
Sleaford	80	0	0
Boston	45	0	0
Louth	58	0	0
Wainfleet	8	0	0
Spalding	20	0	0
	523	6	0

KENT DISTRICT.

Dover	267	16	7
Maidstone	30	0	0
Margate	54	0	0
Gravesend	71	3	9
Sandhurst	10	10	0
	433	10	4

CHANNEL ISLANDS DISTRICT.

Guernsey (French)	21	0	0

ISLE OF MAN DISTRICT.

Ramsey	51	7	6

Remittances have also been received from six other Districts, the particulars of which will be given in our next Number.

Contributions to the Wesleyan Missionary Society, received by the General Treasurers, since our last announcement, up to the 18th of December, 1857, some of which are included in the District and Circuit Remittances.

Moneys received at the Mission-House.	£.	s.	d.
Donation of the late John How, Esq., of *Bideford*, £100, with two years' Interest received for the same, £10, by the Family	110	0	0
A Thank Offering from Mr. and Mrs. J. T. Thomas, *Halifax, Nova-Scotia*, (late of *Charlotte-Town, Prince Edward's Island*,) with especial reference to the claims of India	60	0	0
Rev. John Nisbett, by the Rev. J. Murdock, *Enniskillen*	25	0	0
Edward Corderoy, Esq., Special Contribution for India	25	0	0
Lady Ellis, *Southall Park*, Annual	5	0	0
Ditto, Donation	20	0	0

	£	s.	d.
Mr. James Morrow £10, and Mrs. James Morrow £10, *Castledawson, Ireland*, in answer to the Rev. S. Waterhouse's appeal for more Missionaries in Fiji	20	0	0
A Friend, per Rev. J. C. George, *Pateley Bridge*	10	10	0
Subscriptions from Friends at *Calcutta*, by Mr. John Remfrey	10	4	2
Mr. Jordan, *Bromley*, for 1856 and 1857, by the Rev. P. Cooper	10	0	0
A Tribute of Praise for mercies received, from a Well-wisher, by the Rev. G. Rowe, *Dunstable*	10	0	0
James Douglas, Esq., of *Cavers, N. B.*	5	0	0
An Offering to the Lord, per Rev. W. H. Bambridge, *Whitby*	5	0	0
James Pike, Esq., *Oxford*	5	0	0
From One who wished to go to Kaffraria as a Missionary, but has been prevented by sickness, per Rev. G. Osborn	3	3	0
Mrs. Heslop	2	2	0
Donation from Mr. C. C. Hurst, of *Burbage, Hinckley Circuit*, for India and China, per Rev. J. Hirst	2	0	0
Produce of Missionary Beehives of the late Mrs. W. Harkness, of *Hebden*, in the *Grassington Circuit*, by the Rev. T. Savage	1	12	0
Mr. Batchelor, *Hornsey-Road*, for China	1	1	0
J. D., a Thank-Offering, by the Rev. W. Stevinson, *Thirsk*	1	0	0
A Thank Offering for mercies received, from *Lancaster*, by the Rev. S. Atkinson	1	0	0
Hugh Baker, Esq., by the Rev. J. Green, *Waterford*	1	0	0
A Thank-Offering from Mr. W. Painter, of *Brightwaltham*, in the *Newbury Circuit*, for a good Harvest, per Rev. E. Thorley	1	0	0
LEGACIES.			
John Wilkinson, Esq., late of *High Wycombe*, in the *County of Bucks.*, J. J. Wilson and W. Wilson, Esqrs., Executors, both of *Kendal, Westmoreland*, 1,000, less Duty	900	0	0
Mr. John Nicholson Mills, late of *Camden-Town*, and *East Milton, Kent*, by Greaves Walker, Esq.	101	9	0
Mr. John Sweetman, of *Bedminster*, by his Representatives, less Expenses	99	4	5
Mr. Thornton, by Greaves Walker, Esq.	29	9	11
Miss Mary Randall, with Interest, *Bristol North Circuit*	9	1	0

FUTURE RELATIONS OF THE GOVERNMENT OF INDIA TO CHRISTIANITY.

We learn with pleasure that it is in contemplation shortly to hold a Public Meeting in the Metropolis, at which different Christian denominations will be represented, when the duty of the Indian Government in relation to various religious questions will be considered, with a view to suitable action in the way of Memorials and Petitions. The profession of neutrality, on the part of the Government, between "the only true God," and "the gods many and lords many" which are adored by our Indian fellow-subjects, can no longer be endured. It is high time that the Christian public of England should speak out in language which will admit of no mistake. "If Jehovah be God, follow Him; but if" Brahm, "then follow him." We trust that the Meeting will be well attended, and that it will give forth no uncertain sound on the momentous questions at issue. We should rejoice to hear that similar Meetings were in contemplation throughout the country. The right of Christianity to a fair field in the most valuable province of the British empire ought no longer to be withheld. But if that right is to be enjoyed, it must be demanded, and that with vigour and perseverance.

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The Wesleyan Missionary Notices,

RELATING PRINCIPALLY TO

THE FOREIGN MISSIONS

UNDER THE DIRECTION OF

THE METHODIST CONFERENCE.

MISSIONS COMMENCED, 1769.] [SOCIETY ORGANIZED, 1816.

FEBRUARY, 1858.

CONTENTS.

	Page.
The Call of Duty in respect to Christianity in India	17
Resolutions adopted at the Meeting on India, January 5th	19
Speech of the Earl of Shaftesbury	20
Extract from the Speech of the Rev. J. Smith	24
India: Letters from the Rev. A. Burgess, J. Hutcheon, A.M., and W. O. Simpson	25, 26, 27
Statement of the Rev. H. Venn	28
Fiji: Letter from the Rev. J. Waterhouse	30
Sierra-Leone: Letter from the Rev. F. Teal	31

CONTENTS OF THE COVER.

Remittances	2
Contributions	4

THIRD SERIES. VOL. V.
FORTY-FIRST FROM THE COMMENCEMENT.

LONDON:

THE WESLEYAN MISSION-HOUSE,

BISHOPSGATE-STREET-WITHIN;

WHERE ALL LETTERS AND COMMUNICATIONS ON THE BUSINESS OF THE SOCIETY ARE TO BE ADDRESSED TO THE GENERAL SECRETARIES.

All Drafts and Post-Office Orders remitted to the Mission-House are to be made payable to the Rev. Elijah Hoole, D.D.

Price One Penny.

Remittances from District and Circuit Treasurers to the Wesleyan Missionary Society, received by the General Treasurers, from the 19th of December, 1857, to the 18th of January, 1858.

LONDON DISTRICT.

	£.	s.	d.
Stoke-Newington	73	11	11
Walworth	19	8	6
Manningtree	23	0	0
Camden-Town	2	3	3
Hinde-street (Ladies)	19	14	11
Hastings	27	0	0
Lewisham	5	10	0
Greenwich	12	18	9
Acton	7	13	1
St. Alban's	10	0	0
Leigh	13	1	0
Islington	38	19	1
Dorking	15	0	0
Guildford	16	0	0
Bury St. Edmund's	28	12	0
St. John's Wood	14	18	0
King's-Cross	15	0	0
Chelsea	16	1	0
Harrow	19	2	4
Croydon	20	0	0
Southville	30	0	0
Woolwich	10	10	0
Lambeth	50	0	0
Peckham	10	0	0
New North-Road	36	9	9
Chelmsford	10	0	0
Brixton-Hill	45	6	4
Southwark	16	11	9
Great Queen-Street	30	0	0
Ditto, Ladies	10	0	0
Globe-Road	2	14	0
	649	5	8

WHITBY AND DARLINGTON DISTRICT.

	£.	s.	d.
Whitby	76	10	6
Hawes and Sedbergh	22	0	0
Bedale	64	0	0
Middleham	20	0	0
Bishop Auckland	53	0	0
	235	10	6

KENT DISTRICT.

	£.	s.	d.
Rye	20	0	0
Dover	115	16	4
Sandhurst	12	0	0
Tenterden	11	12	6
Sheerness	34	12	9
	194	1	7

NOTTINGHAM AND DERBY DISTRICT.

	£.	s.	d.
Melton-Mowbray	67	0	0
Mansfield	72	0	0
Stamford	46	10	0
Loughborough	19	0	0
Nottingham, North	22	7	0
Castle-Donington	40	0	0
Newark	25	0	0
Derby	28	0	0
Bingham	25	0	0
Cromford	24	0	0
Peterborough	20	0	0
Ilkeston	10	0	0
	398	17	0

HULL DISTRICT.

	£.	s.	d.
Hull, East	40	0	0
Hull, West	29	12	0
Gainsborough	70	0	0
Grimsby	90	0	0
Bridlington	57	8	0
Snaith	65	0	0
Barton	60	15	4
Driffield	50	0	0
Epworth	25	0	0
Patrington	49	0	0
Hornsea	26	0	3
	562	15	7

DEVONPORT DISTRICT.

	£.	s.	d.
Holsworthy	20	0	0
Plymouth	5	17	0
Tavistock	33	3	6
Kilkhampton	33	0	0
	92	0	6

CORNWALL DISTRICT.

	£.	s.	d.
St. Austle	79	0	0
Truro	40	0	0
St. Columb	25	12	7
Camborne	15	0	0
	159	12	7

OXFORD DISTRICT.

	£.	s.	d.
Thame	30	5	8
Banbury	45	0	0
Brackley	32	17	0
Watlington	10	0	0
Wantage	30	0	0
	148	2	8

LIVERPOOL DISTRICT.

	£.	s.	d.
Birkenhead	17	13	0
Liverpool, North	50	0	0
St. Helen's and Prescot	27	11	0
Preston	67	4	0
Ormskirk	20	0	0
Mold and Buckley	12	11	11
Blackpool and Garstang	50	0	0
Wigan	70	0	0
	314	19	11

NEWCASTLE DISTRICT.

	£.	s.	d.
North Shields	34	3	10
Gateshead	15	0	0
Durham	15	0	0
Shotley-Bridge	40	10	0
Wolsingham	10	0	0
Alnwick	6	10	0
Gateshead	67	17	7
Newcastle	52	0	0
	241	1	5

BATH DISTRICT.

	£.	s.	d.
Melksham	70	0	0
Shepton-Mallet	17	0	0
Shaftesbury	25	0	0
Midsomer-Norton	30	0	0
Sherborne	20	0	0
Warminster	10	0	0
	172	0	0

CHANNEL ISLANDS DISTRICT.

	£.	s.	d.
Guernsey (English)	13	0	0
Guernsey (French)	32	17	6
Alderney (English)	1	11	1
	47	8	7

MACCLESFIELD DISTRICT.

	£.	s.	d.
Stafford	15	0	0
Nantwich	20	0	0
Congleton	10	0	0
Leek	85	0	0
Northwich	82	0	0
Newcastle	43	0	0
	255	0	0

No. 50. *Third Series.*

WESLEYAN MISSIONARY NOTICES, &c.

FEBRUARY, 1858.

THE CALL OF DUTY IN RESPECT TO CHRISTIANITY IN INDIA.

THE call of duty in respect to Christianity in India is immediate and urgent. It is quite possible that the errors of the past, to call them by no harsher name than *errors*, may be perpetuated in the future. Those errors are,—

First, The permission of flagrantly wicked and immoral practices under pretence of religion; such as the murders of the sick and aged on the banks of the Ganges; the most inhuman and extravagant polygamy; the profession of the dancing-women at the pagodas; infanticide; and other evils which have hitherto gone unpunished, and almost unnoticed and unchecked.

Second, The participation of British functionaries in Heathen observances,—the military by firing salutes,—the civil servants by taking direction of pagodas, processions, and festivals,—the legal profession, by observing and encouraging holidays and ceremonies, in courts of law, of a directly idolatrous character; such as the annual worship of books, writing materials, &c., at *Ayutha-Tiza*, or, the Feast of Implements, which British Judges have allowed in their presence, and have looked on with pleasure and approval!

Third, The regard paid to caste and religion in the employment of the natives in the service of Government, to the effect of perpetuating and strengthening the most absurd and injurious distinctions among fellow-subjects, and to the exclusion of Christian converts from the ranks of the army and other situations of trust.

Fourth, The exclusion of the Bible, except as a book of reference, and of all Christian teaching, from Government schools and colleges.

When it is remembered that the gentlemen who have promoted and encouraged these practices, or, at the least, have permitted them, are still inclined to promote, encourage, or permit them; and that, holding these views, they still occupy positions of power and influence at home and in India; and that, having this vantage-ground, they will not fail to avail themselves of it, it is evident that we have nothing to hope from them, and everything to fear, with regard to the future. Should there be no departure from the "traditional policy" in the Government of India, our martyrs will have suffered, our soldiers will have fought, bled, and died, in vain; the cry of our expiring countrymen and countrywomen for Missionaries to instruct these Pagans in the knowledge of God and of Christ, and in their personal responsibility, will have been in vain. The agonies of horror, and indignation, and suspense we have endured, month after month, will all have been in vain. India will remain under the dominion of Paganism: and

caste, and other works of the devil which Christ came to destroy, will flourish under the eye and patronage of British functionaries, if the system, with its present tendencies, is to continue unchanged.

Such is the calamity which awaits India, such the disgrace we shall have to endure before the world, and such the guilt we must as a nation incur before God, unless, by the Divine blessing on the efforts of the Christian people of these lands, a change can be introduced into the councils of the Government of India at home and abroad.

Impressed with these views and convictions, the Committee took their part in the important Meeting in Exeter-Hall, on the 5th of January, 1858, the Right Honourable the Earl of Shaftesbury in the chair, "to consider the future relations of the British Government to religion in India;" they united in the Memorial to the Queen, and in the Petition to the House of Lords, from that Meeting; and they now, on their own separate behalf, have prepared a Memorial from themselves, as representing a Society which, for more than forty years, has been supporting Christian Missions for the instruction of their Heathen fellow-subjects in India; and they have also prepared Petitions to the Houses of Lords and Commons, to the same effect as those from the Meeting at Exeter-Hall.

They feel it their duty to call on their friends throughout the country to follow up these Petitions in any way which may appear to them most likely to be successful; namely, by congregational or town Petitions to the House of Commons, and by private communications to the Members of that House, urging on them to give their support to the removal of all disabilities and restrictions from Christianity in India; and to the discontinuance of all favour and special privilege to false religions and idolatrous practices. Such communications to the House of Commons, and to individual Members of it, should be made without delay, as the subject will probably be brought under its consideration by the Government at an early part of the approaching session; and at all events it is of importance, that the mind of the country should be known in influential quarters. There has rarely been an occasion when so great results have awaited the expression of public opinion. The suppression of the slave-trade, and the abolition of slavery in the West Indies, which owed so much to the combined action of British Christians, affected the welfare of only a few millions of our race. The measures now sought for will be for the advantage of tens and hundreds of millions, committed by Divine Providence, to some extent, to our care, protection, and government. The Committee desire to show themselves suitably earnest in this great cause, and to enlist their friends to their support with energy and zeal. Meantime, the interests of India should not be forgotten at any Missionary Meeting, or at any meeting for prayer, public or social, or in the closet of any individual Christian who seeks to pray after scriptural model and direction.

The Public Meeting, which we announced on the Cover of the last month's "Missionary Notices," was held on the 5th instant, in Exeter-Hall. The Right Honourable the Earl of Shaftesbury presided; and various Resolutions were moved and seconded by the Honourable A.

Kinnaird, M.P.; the Right Honourable Lord Ebury; the Rev. Francis A. West, President of the Wesleyan Conference; the Rev. W. Champneys, Canon of St. Paul's Cathedral, and Vicar of St. Mary's, Whitechapel; the Rev. James Smith, Baptist Missionary from Bengal; Sir Culling Eardley, Bart.; John Marshman, Esq., formerly of Calcutta; the Rev. W. Chalmers, of the English Presbyterian Church; Edward Corderoy, Esq.; the Rev. R. C. Mather, from Bengal, of the London Missionary Society; Sir S. M. Peto, Bart.; and Mr. Finch. We subjoin a copy of the Resolutions passed at this Meeting, and of the admirable speech delivered by the noble Lord who occupied the chair. Did our limits permit, it would give us pleasure to insert the whole of the speeches delivered on that occasion, which were replete with sound arguments and important and telling facts, and to which we earnestly beg the attention of the friends of Christianity in India.

The present period is indeed a crisis in the evangelization of that great country. It has been officially announced, that it is henceforth to be governed in the Queen's name, as a Province of the British Empire. It is, therefore, of the first importance, that, at the commencement of the new order of things, the relations between Christianity and the Government should be satisfactorily adjusted. To accomplish this end, the Christians of England must spare neither labour nor expense. The old traditionary policy, always dishonourable to a professedly Christian people, and insulting to the Great Ruler of heaven and earth, has proved to be as dangerous as it was wicked; but there are not wanting those who, in Parliament and elsewhere, will insist upon its continuance, unless they are overruled. We beg the particular attention of our readers to one passage occurring in the speech of the Rev. Mr. Smith, in which the influence of our policy in obstructing Missionary labour is clearly pointed out; and we ask every Christian man to say, whether it is fitting that, while the Christian people of this country, at a great cost, carry on their benevolent efforts for the dissemination of Christianity, their rulers should publicly patronize and support idolatry.

We also refer to the letter of Mr. Burgess, printed immediately below, as well as to that of Mr. Banks, which was published in October last, as showing how the subject is regarded by our brethren in India.

Resolutions adopted at the Meeting on India at Exeter-Hall, January 5th, 1858.

I. THAT this Meeting records with feelings of thankfulness to Almighty God the success with which He has crowned the British arms in the suppression of the formidable revolt of the native troops in India; and while it deeply deplores the atrocious barbarities inflicted on our countrymen and countrywomen, with their helpless children, by Heathen and Mohammedan rebels; it rejoices that, through the Divine mercy, cheering prospects are now presented of the early restoration of order, security, and peace.

II. That, in the judgment of this Meeting, it is the sacred duty of the British Government in India, as the executive of a nation professing Christianity, at the earliest practicable period, and in the most expedient manner, to withdraw its countenance and aid from every form of idolatry; especially by discontinuing all grants for the maintenance of Heathen temples and idolworship, and ceasing to administer endowments for their support, by preventing all acts of cruelty, and all obscene exhibitions, connected with idolatrous

rites, and by entirely withholding its sanction to the social evils connected with the system of caste.

III. That, while the Government of India ought not, in conformity with the principles and spirit of Christianity, to employ either its authority or patronage to proselytize its native subjects to the Christian faith, it is no less its duty to secure to all classes, whether Christian, Heathen, or Mohammedan, entire religious freedom, so far as is compatible with civil rights and public order.

IV. That, in all colleges and other educational institutions supported by the Indian Government, the Christian Scriptures ought to be admitted, and regularly taught to all those pupils who may be willing to avail themselves of their Divine instructions.

V. That a Memorial to Her Majesty the Queen, and Petitions to both Houses of Parliament, founded upon the preceding Resolutions, be now adopted; that the Right Honourable the Earl of Shaftesbury be requested to sign the same on behalf of the Meeting; and that the Petition to the House of Lords be presented by the Right Honourable Lord Ebury, and to the House of Commons by the Honourable Arthur Kinnaird.

Speech of the Right Honourable the Earl of Shaftesbury.

LADIES and gentlemen, If the numbers here present to-day were to be taken as in any degree the measure of the public sympathy upon this great question, we might, perhaps, be somewhat discouraged. But we know how wide and how deep is the sentiment prevailing, and we can account by natural causes for the paucity of numbers here. A long period of mild weather, followed by a sudden influx of the coldest temperature, and of the most cutting wind,—I believe that may be the reason which will account, in a great measure, for the circumstance that we are not here in such large numbers as we should have been had the occasion been more favourable. But from a platform such as this, and through the medium of the public press, we speak to the country at large; and we know full well how the country will respond. I must say, that the time has been well chosen. If it had been somewhat earlier, we should have been met with the remark, "Wait till matters are settled down before you enter upon the projects of a new career." Had we postponed it to some later period, we might have been immersed in all the excitement and the business of the session. And I think, too, the state of public feeling is singularly adapted to the movement at the present hour. I think there is on the public mind a deep conviction of the duty that devolves upon this country, and which we, as subjects of the Queen, and as citizens of this great land, have to discharge. (Hear.) I think there is a great and deep conviction of our shortcomings hitherto, and that these shortcomings have been in no slight degree the cause of the retribution that has fallen upon us; and there is, moreover, something approaching to a universal opinion among persons of all classes, and all sentiments, and all views, and of all feelings,—there seems to be a universal opinion that Christianity, to some extent at least, must be introduced among the many millions of that benighted land. (Applause.) Well, now, I can well understand, that if we stood here for the first time to propound the necessity of laying before 160,000,000 of Indian people the knowledge and the truths of the Christian religion,—I can well understand that there might be some hesitation, some misgiving, some doubt, first, as to the practicability, and, secondly, as to the wisdom, of it. But we are now addressing a body of persons deeply conversant with the whole subject. The matter is not new; it is no experiment; no inquiry of any sort or any kind at the present time is needed. If it were, let me just call your attention to one single book recently published,—an account of Missionary operations, by one of the best Missionaries in Calcutta, the Rev. Mr. Mullens, containing a force of fact and a ground of argument that would be sufficient to prove the case five hundred times over. But, I say, no inquiry of any sort is needed, but this one only: Whether there is in Great Britain sufficient piety, sufficient knowledge, sufficient zeal and love to the cause of God and man, to enter with all its strength, and all its breadth, and all its power, and all its gifts, into the consummation of this blessed work. (Cheers.) I do not say that this is the greatest occasion that ever was offered to us,—it may not be the greatest, a greater yet may come; but this I know, that it is great, almost beyond our power of responsibility: that is sufficient for us. It is so great, that we dare not refuse it without extreme peril; it is so great, that we cannot undertake it without the most ardent faith,

without the most unbounded perseverance, without the most continued prayer to Almighty God that he would be with us in the beginning, in the conduct, and in the end of the great work that, in his name, we have undertaken. This appears to me to be a great day for Missionary work. I know it is supposed by certain persons that the Missionaries have done too much. We tell them that the present state of things has arisen because the Missionaries have done too little. Cast your eye over the peninsula of India, and see the state of things. Where has this mutiny arisen? Where has there been this disaffection and disturbance? Where has our empire been shaken to its foundation? Has it been in Madras? Has it been in Bombay? Has it been in Madras, where there is the largest concentration of native Christians, the largest number of native Christian Preachers? Has it been in Bombay, where, as Dr. Wilson tells me, the Sepoys come by hundreds to attend at his Bible-classes, and sit at his evening schools, and receive instruction in the way of righteousness? Is it in these Presidencies that we have had these struggles, and that our empire has been shaken to its foundation? No; it has been in the Presidency of Bengal, where the utmost care has been taken that, if possible, not one Sepoy should hear the word of God; where the Government has put forth all its power and influence; and where, at this very hour at which I now speak to you, (as I judge by a letter placed before me not long ago by Mr. Underhill,) the Government are still exercising their baneful and pernicious influence to prevent the progress of truth among the benighted people of India. Let me mention one fact. A book on geography was examined by some of the Hindu pundits: they declared that, although it was only a book on geography, it contained something that was hostile to their religion; and the Government upon that rejected the book. Why, their religion happens to be of so curious and so complex—but, I rejoice to say, in the present circumstances of so advantageous—a nature to our cause, that you cannot utter a word of truth, secular, scientific, or religious, without striking at the very foundation of their faith. But it seems that, to suit the notions of the Government of India, the natives are still to be taught that the world rests upon a tortoise, and the tortoise on an owl, and the owl upon this, that, and the other. I was saying that this was a great time of Missionary operation; that it was in Bengal, where the word of God had been most carefully suppressed, so far as the Government could go; where everything was calculated and arranged in such a way that offence should not be given to the Sepoy, lest otherwise the army should be disaffected, and lest anything should be said or done by the advocates of the truth that should in the least degree shake the feelings of the Brahmins in the security of their caste and their religion. Why, if the Missionaries had been allowed to do one-tenth for the advancement of the truth that the Government had done to keep the people in their Hinduism, at this time we should have had no mutiny, but we should have had a mighty harvest of faithful believers. Now, a very curious paper appeared the other day, to which it is necessary that I should call your attention. But first let me say that we are not here to-day to discuss details, still less to discuss details of Missionary preaching. These are matters, I rejoice to say, in which the excellent men in charge of various Societies, and the excellent men now in the charge of the various Missions abroad, are amply conversant, and require no direction from us. But we are here to call public attention to certain points in which we must assist with the greatest determination. We are here, in the first place, to declare that henceforward it must be the business, as it is the duty, and as it has ever been the duty, of the Government of this country, and the Government of India, openly, boldly, and unreservedly to proclaim that it is a Christian Government, founded for certain ends; that it has Christian purposes; that it will pursue a Christian course; that it desires that its people should be brought within the knowledge and, if possible, within the compass of Christianity; that it will exercise no unfair advantage; that it will resort to no sinister means, but that it will put before the people of India the truth as it is; that it will allow no impediment whatever in the way of the Missionaries to go over the length and breadth of the land to proclaim the saving truth of the salvation of Christ. They must also declare that henceforward they will not, directly or indirectly, give the smallest encouragement to idolatrous practices. (Cheers.) They must also declare that they will altogether abstain from supporting Heathen temples, or in any way taking a share in the administration of their funds. They must also declare that, if they found schools or colleges,—they may abstain from founding schools

and colleges, if they like, and they may, if they like, retire from schools and colleges already existing; but if they choose to maintain schools and colleges, and found more,—from those schools and colleges the Bible must not be excluded. (Loud cheers.) It is perfectly monstrous for a Christian Government to undertake to give education to the people, to use the public funds for that purpose, and then put such an affront upon their own holy book as to leave the mass of the natives to believe, either that the book is altogether untrue, or, if true, the country does not care one fig about it. Let them, I say, take one of two courses: either give up their schools and colleges, or else into these schools and colleges let them introduce the Bible in its full length and breadth, there to be faithfully taught, to all who are willing to be taught, by persons appointed for the purpose. (Loud cheers.) Again: let them declare,—and this is a matter of vital importance,—whatever they may have done in time past, and so recently as the month of May, henceforth they will repudiate that foul precedent established in the case of the Christians of Krish-na-ghur. In the month of May last, in the time of the greatest distress of the empire, the Christians of Krish-na-ghur came forward with an offer of their persons for service, and of their bullocks for the draught of the army. They presented a respectful and most grateful memorial, speaking of the comforts they had enjoyed under the Government, speaking of the blessings of Christianity, and saying that their object was to serve those under whom they had thriven so well, and so be instrumental in the good cause. The offer of these men was rejected simply and solely because they were Christians. "As Christians we cannot accept your services,—as Christians we reject you;" and in the face of the whole of Hindostan, amidst the jeers of Brahmins and Mohammedans, the faith of these Christians was trampled under foot, that offence might not be given to these coxcombical, proud, and overweening Brahmins. Let them henceforward act in the spirit of that noble document that has just appeared for the country of the Punjab. Let them say, with that great and good man, Sir John Lawrence, "We will no longer be traitors to our God." We do not want you to appoint a Christian simply because he is a Christian; but we call upon you not to reject him simply because he is a Christian. Let Parsees, and Mohammedans, and Christians all stand upon one footing; let the Parsee go about, and the Hindu go about, and the Mohammedan go about, and proclaim their religion; let them call public meetings like this, and harangue, as I am doing, upon all the various points from the beginning of the world to the end thereof; let Christians do the same. Who doubts the result, all being on an equality? That is what we claim. Let all be admitted, according to their merits, to the public service. But, above all, abstain from that—I do not know how to characterize that foul and abominable course of conduct that declares that, because a man has forsaken that vile religion in which he was born, and embraced the simple truth of Christianity,—from that hour he is to be superannuated, and declared unqualified to serve in the public service. Let them act in the spirit of this great and good man, Sir John Lawrence, and let us thank God that there are such men as Sir John Lawrence in India, (cheers,)—and, if you ever want a Governor-General, where will you find such a man as that? (Loud cheers.) Ay, and we may go beyond that: he has proved himself fit to govern India as a dependency. Such a man as that is fit to govern the whole empire; and well will it be for England if ever we have such a man as Sir John Lawrence to wield the destinies of the Indian empire as adviser of Her Majesty the Queen. (Cheers.) At the time, however, that we call upon the Government to give its sanction to the progress of the Christian faith, we must be very careful to call upon them simultaneously (I dare say they are ready enough to do it of themselves; but let us show in that we concur with them) to abstain from anything, direct or indirect, that may in the least degree coerce or induce the natives, by force or bribery, or by any hope of worldly advantage, to quit the religion of their fathers. Let Government proselytize in no other way than this: by doing justice and judgment, by setting before the people the model of Christian administration, not only in its great public affairs, but in the character and demeanour of its functionaries. Depend upon it, a holy walk and conversation in the Indian functionaries will go very far indeed to recommend their religion to the natives. And let us from this platform, and from our places in Parliament, and from every point where our voices can be heard, call upon them to inculcate upon all their officers the great duty of the utmost kindness and courtesy to the natives. I believe the charge to be just, that in very many instances the function-

aries, both civil and military, have not conducted themseves with that propriety, and decency, and courtesy, that every Christian man will render, and that is the right of every created being who walks before you in the image of Almighty God. "But we must respect the prejudices of the natives." I am perfectly ready to respect all their prejudices; but then, at the same time, recollect there are two sides to the question, there are two parties who have prejudices; they have prejudices, but so have we. They are more numerous than we are, but we are the conquering party; let us come to an understanding that there shall be an equality on both sides. They have a prejudice, it is true, in favour of the most obscene rites and celebrations; we have a prejudice in favour of public decency. They have a prejudice in favour of polygamy; we have a prejudice in favour of one wife. They have a prejudice in favour of Vishnu; we have a prejudice, if I may call it so, in favour of Christ. Let there be an equality; if we respect their prejudices, they must respect ours. We have said that no force, no coercion, no bribery, no inducement shall be employed in any way whatever to turn them from the course they pursue, and from the religion they profess; and we, having made that promise, exact from them that they should respect us in our prejudices so long as we observe the compact that has been made between us. But the great curse of India is caste—(hear, hear)—the rule and the law of caste. I doubt whether it is a religious question; I believe caste to be almost altogether a social question. But I care not what it is; it is that which produces the most direful and pernicious effect upon the inhabitants of India, and it is that, I regret to say, to which we have paid the deepest, and most truckling, and most fulsome homage; and I cannot acquit the Missionaries any more than I do the military men of that homage. They have many of them paid the greatest homage, and you may read in their reports, and you may hear in their speeches, the joy they express, and the fuss they make about a Brahminical convert; just the same fuss as was made about a Brahminical recruit. This has been one of the great sources of the pride and overweening vanity, of the haughtiness, of the determination, and of the spirit that has led to this Sepoy mutiny. Let us altogether, as Sir John Lawrence says, ignore the question of caste—I do not say do anything that shall in the least degree violate their caste. Do nothing that shall in the least degree infringe upon their rights and privileges; but produce your effect upon caste by showing that in your eyes it is a thing of no value. As soon as they find out that you set no value upon their caste, depend upon it they will very soon begin to set very little value upon it themselves; and many a Brahmin who could not be burnt out of his opinion will gradually slip out of it if he finds that it is for his advantage. You may see this on the railroads even now; Brahmins, and Sudraas, and Pariahs, mixing together, who in ordinary circumstances will never come within the possibility of contact. Because they can go cheaply, and save a little, many a Brahmin will get into a third-class carriage along with the Sudrah and Pariah, and travel contentedly for a hundred miles with the most vile in the scale of society. But caste must be put down; and put down it will be, if you enter into this question with determination, with vigour, and with perspicacity. Do you doubt how it can be done? Look upon the surface of India; there you will see twenty millions of men the most miserable, the most degraded, the most trampled upon, the most despised, the most hated people, who are of no caste, or outcastes as it may be; turn to them, and from them you will find acceptance, favour, and gratitude: turn to them your first Missionary efforts; turn to them for all your military recruits. I say in your Missionary efforts: because you have not there to deal with men who have been trained like the Hindus and Mohammedans in all those fanciful dialectics, and trained in casuistry and controversy, and where half your time is spent, before you can get to the real truth of the word of God, by small-sword playing and by fencing with all the minutiæ of argument. Go to these simple-minded men with the simple truths of the Gospel, and they will hear you; and that will solve another difficulty that I see many people are trying to raise up, and all with a view to prevent the rapid progress of what you are about. That will solve the difficulty, and show that you do not want such an enormous mass of what are called learned Missionaries. Send these men with deep piety, and ardent zeal, and a thorough knowledge of the word of God, and of the native languages, among these despised beings, and you will be astonished at the enormous harvest that, by God's blessing, in a short time you will be enabled to reap. Then for your military recruits. See how traitorously

we have been used; see what has been the result of the Sepoy system; see what has been the result of our homage to Brahminical caste. Go among these men for your recruits, who are not trammelled by any of those fancies and vile ordinances, and depend upon it, from them you will raise an army, (ay, and why not eventually, and that very soon, a Christian army?) that shall be more than sufficient for the maintenance of your Indian empire. Do you suppose that the present men who have lately revolted, who rose in arms against you, and endeavoured to snatch the empire from your hands,—do you suppose that they were the men who won India for you? Turn to the excellent work of General Briggs,—an officer of greater experience than almost any man that that country has produced,—and what does he tell you? He tells you that the men who under Clive, and Lawrence, and Lake, laid the foundations of the British empire, were not the Brahminical Sepoys; they were men of the lower caste; they were men of this particular section of the Hindu society to which I am now directing your attention. They were the men who won India for Britain; and now I appeal to Britain in return to win for them—for remember, it is her calling and her duty to relieve the desolate and the oppressed, to raise the poor out of the mire, and set him among the princes of the earth—as they won India for you, I appeal to Britain to win for them civilization and liberty, and life and joy. (Cheers.) Doubtless the debt we owe to the natives of India is portentously great; let us hasten to repay it. That they should be so bad, is no wonder at all; but it is a wonder, and one for which we may heartily thank God, that, with all that, there remains in them so much capability of good. I trust that we shall never hear of the incurable corruption of the Hindu, as we used to hear of the impossibility of the elevation of the Negro slave. The feeling of the country is now aroused, and I venture to forewarn the Government of this country here, and the Government of the country in India, that the feeling of this country is at its height; that it is, I trust, a permanent feeling; that it is, I know, a deep and strong feeling; and I venture to warn them not to run counter to the feeling that is founded upon such deep principles, and directed to such great ends. (Hear, hear.) Nevertheless, let us work while it is called to-day. Difficulties, tremendous difficulties, remain in your way. Impediments are still to be removed, and new impediments will be thrown there. Do not go away with the fond notion that, because you are going to change the government of India, you are going to change the sentiments of men's hearts, or abate their opposition. There never was a time when more resolution was required; but let that resolution be accompanied by great wariness of action and of language. Let your decision be unmistakeable; but let your resolution be of that character that no one, even your bitterest enemy, shall be able to say that it is tinged by fanaticism, either in speech or manner. Be resolute, be determined, advance, and recede not one hair's breadth. There is but one question that I would ask you. You are free men, and you have the power in your hands. Now, I ask you then, Are you prepared to say, solemnly and tranquilly, but decidedly and irrevocably, that, ready as you are to accept for India all the benefits she can confer in the lower sense of commerce and employment, and, holding as you do, the power of furnishing the funds and providing the men, and being, as a great free state, the ultimate resort to which all Governments must apply;—I now ask you this, Are you prepared to say solemnly and irrevocably, as in the face of God, that you will not consent to hold India upon any other tenure than the service of the Almighty, and the diffusion, by all the means in your power, under his blessing, of a Christian faith through the length and breadth of the land? I ask you that question; what is your answer? (Cheers.) Then I must take your answer in the affirmative. (Cheers.) If so, then go forward; your success is certain; for "the Lord thy God is with thee whithersoever thou goest." (Loud cheers.)

Extract from the Speech of the Rev. James Smith, Missionary from Bengal.

THE Resolution implies distinctly, that Hinduism has been sustained by the East India Company's Government in India. So much has been said on this subject, that I feel it will not be necessary for me at all to enlarge; but I just want to tell you what I have myself experienced. I have gone into the bazaar in Agra, I have stood up in one of the beautiful streets of Delhi from

time to time, surrounded by a thousand or twelve hundred people; and after they have listened to the preaching of the Gospel, and brought forward argument after argument, and at last have been driven into a corner, what have they said? "But your Government supports this Hinduism, (applause,) your rulers support this system of idolatry; are you wiser than your Lords? are you wiser than the heads of your Government? You know well," they say, "that the temple of Juggernaut, and the car of Juggernaut, and all the iniquities of Juggernaut, are sustained by the British Government, or at least the East India Company's Government;" and you can easily conceive with what power such an appeal is ever made in the presence of these people. Then, my Lord, as to some facts specially regarding Agra. In Agra, up to the present moment, and, I believe, I am saying that which I can prove to the satisfaction of any reasonable being, in Agra and the district of Agra, there are hundreds of temples supported by funds from the British treasury in India. ("Shame!") And then, as to the manner in which these are supported; for not only does our Government there just pay a certain amount of money, and then have done with the thing, but the tenor of the grants, on these yearly pensions to the temples, is of a different character. There is the god Mahadew. O, I wish I could find language to describe the worship of Mahadew! The emblem of Mahadew that meets your eye at every corner, as you travel through the streets of the city, is one, the name of which I cannot mention, calculated to arouse in the mind every vile affection and desire, calculated to nourish lust and vile appetites, calculated, in fact, to destroy man as to his best interests, as well as dishonouring to the Almighty. But this vile god that I am now speaking of, has got a large pension paid monthly by the British Government. I would not, however, for a moment do injustice to the East India Company; this grant, I must tell you, then, was a grant made by the Mahratta Government, not from private property, not from money left to be appropriated to certain purposes, but a mere grant from the public revenues of the country to such and such a temple; and the grant is to this effect: that so long as *religious* worship shall be performed in Mahadew's temple, so long shall this grant be continued. Now, then, what do we do? We send out our policemen and revenue officials to do what? To see if these performances are continued or not; and thus, actually, not only do we repair and beautify the temples and pay the Priests, but employ servants to see that those Priests perform all the vile services connected with the vilest class of temple-worship. (Hear, hear.) I have told you that, in Agra, and in that district, there are hundreds of these temples, at the present moment, receiving monthly stipends from the British treasury. There is a second class of men at Agra who receive their monthly pay from the British treasury, called Jumnaputers; that is, sons of Jumna; and the duty of these men is to sit on the banks of the Jumna, and every morning to see that the bathers have the religious mark on their foreheads. There are eleven of these men every day on the banks of the river, all humble servants of the Right Honourable the East India Company. I have gone there to preach the Gospel, and have been at once surrounded by a crowd of people who have listened attentively, and who have said, "We have no doubt that Christianity is true, from what you have told us; but these men are your servants; these Jumnaputers are paid by your Government; they draw their stipend from your treasury at Agra." What answer can we make to these statements? The fact is, that while the Christian public in India have done something towards the spread of the Gospel in India, the Government has been doing all in its power, morally speaking, to counteract the efforts of the Missionaries. Can it be surprising, then, that Christianity should have made comparatively slow progress, since, with all the difficulties connected with the propagation of the Gospel among such a people, a people possessing such a religion, we have had the Government opposed to us, and using their influence against us? (Hear, hear.)

Extract of a Letter from the Rev. Arminius Burgess, dated Royapettah, Madras, November 29th, 1857.

WE are all, by the good providence of God, in pretty good health, and in perfect security. European troops are now pouring into the country by thousands, public confidence is returning, and there is a general impression prevalent

that all danger to the empire has fairly passed away. We have just heard from Calcutta that Sir Colin Campbell, after the severest struggle known in the whole history of this painful contest, has thoroughly beaten a large body of the rebels, and taken entire possession of the important post of Lucknow. But the great struggle in which we Missionaries necessarily feel a peculiar interest is yet to come. Is Asiatic barbarism or European civilization, Hinduism or Christianity, to prevail? We are quite hoping, to judge from the general tone of the most influential part of the English press, that our Government, whether it be Queen's or Company's, will adopt in future a much more liberal policy in regard to Christianity, *and will cease to countenance the Missionary's great foe, caste.* We are not without hope that the Bible will be introduced into our Government-schools. This will be a great step in advance, to let the people of this land know, and feel too, that their rulers, while permitting no persecution, decidedly prefer their own religion, and would like to see all embrace it. But, alas! at present a high-caste Brahmin has a much better chance of promotion and emolument than a native Christian, however intelligent he may be. We all feel that a Heathen cannot be trusted in responsible offices,—the timid, cowardly policy that has hitherto prevailed has proved a dreadful and ruinous failure: for our very safety we must henceforth adopt a more honest one. Will not our beloved church in England see that this is the time to pour their spiritual forces into this benighted land? Throughout the whole of Southern India the most perfect quiet reigns. Our stations are nearly deserted; our health is injured, or at least endangered, by the additional labour that necessarily devolves upon us. The prospects of education, one mighty aid to the Gospel, are improving. Even our Institutions are now beginning to take a position, and to bring forth the highest results,—the spiritual conversion of the rising generation. How it would cheer us, and lighten our toil, to know that our church was not only sympathizing with us, but *working* with us and for us!

We were very glad to see the appointment of Mr. Jenkins as Chairman, and are expecting to see him shortly. I am hoping to have soon to communicate to you intelligence of the conversion of another youth, also a Brahmin. The work on this station is, on the whole, prosperous.

Extract of a Letter from the Rev. John Hutcheon, A.M., to the Rev. William Arthur, M.A., dated Bangalore, November 2d, 1857.

I FEEL much encouraged by seeing every department of the Mission in good working order. Your old Circuit is again resumed. The Goobbee prayers have been heard in heaven; for nearly all our Christians are directly or indirectly connected with it. The Christian village at Goobbee, with its *gowda*, its freedom from idolatry, its superior industry, its homely Christian temple and school, its Catechist and Schoolmaster, and its Pastor and Judge combined in the person of Mr. Sullivan, is an object of great interest. The Lord bless it! Then the Toomkoor Mission-house is preparing; and Mr. Walker has a congregation of seventy or eighty. There, too, the horizon is brightening. Poor Coonghul, however, is still without redemption. Our brethren at Mysore have built two new schools in pariah villages, and make them also preaching-places. "To the poor the Gospel is preached;" and in all ages they have been the most ready to receive it. Our work at Bangalore is also assuming a more healthy tone. The Institution is reduced to good discipline and order; and the Teachers, after much care, are become more efficient, and one of them, an East Indian, has, I hope, found religion; and many of the boys in the two higher classes are hopeful. The bitter feeling and opposition, manifested when I took charge of it, have quite disappeared. They in general openly and heartily assent to the truth and excellency of Christianity: all they want is deeper conviction of sin, and moral courage to take up their cross and follow Christ. O for a real beginning in the work of conversion among them! O that our friends would assist us in imploring a mighty outpouring of the Holy Spirit! Dear brother, we do "covet *great things.*" Now, also, after many fruitless attempts, we have got ground in the Canarese pettah for a chapel; and we shall begin building as soon as our funds will permit.

Mr. Banks and I began to preach on the same day in the month of September; and since then we have been trying to do a little in the villages. But our respective schools take up so much of our time,

that we have not much left for the study of the language. But the more we come into contact with the people, the more we see the greatness of the work to be done. How much we need some six or eight men of faith and prayer,—men of one object! I hope our hearts will soon be gladdened by some additional labourers.

It is unnecessary for me, perhaps, to say a single word respecting India. If the bloody warrior of New-Zealand, and the cannibal of Fiji, called forth the special prayers of the church, surely the degradation, cruelty, blood, and death of India now laid before the British public must awaken a sympathy, and call out importunate prayer, unfelt and unexpressed before.

Extract of a Letter from the Rev. William O. Simpson, dated Trichinopoly, November 11th, 1857.

I THANK you very heartily for your timely and kind considerateness in affording Mrs. Simpson so early and favourable an opportunity of joining me, and thankfully inform you that the voyage was prosperous, and that during it her comfort was in every way secured.

During my stay in Madras, I felt great pleasure in meeting again my former friends; and never did I preach amongst them with more lively feelings of my own responsibility, or with greater desire "to communicate unto them some spiritual gift," than during those few days. I trust a blessing was granted unto them in hearing the word, as it certainly was to me in preaching it. The more I labour in various departments of the work, the more do I feel my own unworthiness, my own weakness; and in exact proportion do I see the need of power from above, and the more earnestly do I pray for it. Some such thoughts as these occupied my mind at Madras, and followed me on my journey. As I drew once more near my field of labour, the shade drew on; but a way-side incident sent cheerful courage to my heart. Travelling by moonlight, the silence—and no one knows what silence is who has not felt the hush of an Indian landscape—was broken by the sound of children's voices singing the well-known and favourite Sunday-school air, "There is a happy land." The words were in Tamil. I made inquiry, and found that the music proceeded from the house of a Christian Catechist, in the midst of a Heathen village. The effect upon my mind was electrical. "Yes," thought I, "this is my work,—to fix Christian homes in Heathen villages, and call forth the songs of Zion from beneath the shadows of Heathen temples." I arrived safely at home on Saturday, October 10th, and recommenced my labours by preaching the next day to our English congregation.

In my last letter were many anticipations of happy and enlarged work, referring especially to house-preaching. I am sorry to say that these were unexpectedly deferred in their accomplishment; deferred—for, by the mercy of God, I am once more in circumstances to try their practicability. Soon after sending off my letter, I was obliged to dismiss my Catechist. He was my only assistant, and, as no help could be got from our other stations, I was left alone for Tamil and English preaching, the visitation of the members thereof at home, and school-engagements. Six hours daily with my scholars, and work like this on my hands, left but few moments for leisure. My scheme of house-preaching was given up, the two or three which I made having proved successful; and I laid down a plan for the personal visitation of my native members. I generally went at or before six o'clock in the morning, and I shall ever be thankful for the providence which put me upon this work. Often I have passed the spacious verandah of the master's house to find my way to the mud hut of a cook or butler behind. Here, all the family being assembled and squatted on the ground, I read a chapter and prayed, conversation filling up spare moments, very simple, but very profitable. My heart was drawn towards my people; and, on the other hand, family attendance at the house of God evidently increased. Though I may not take this work so entirely upon myself in future as I was then obliged to do, yet I shall continue to do as much in it as my other duties will permit. The Tamil class-meeting had to be given up, and I felt the less sorrow on this account, from the fact that for some time but one or two, though sometimes more, had been present each week. Next week this also will be revived. Having now acquired tolerable confidence in the use of colloquial Tamil, I intend to lead the class myself, after the Sunday-morning service, until I can

devolve the charge upon one in whom I can place confidence.

I am much encouraged in my English congregation. Quietly I have continued my work, and one family after another has been drawn towards the house of God. I can now count five or six families regularly attendant upon the word. They consist of respectable East Indians, long resident in the place, and European non-commissioned officers in connexion with the native regiments. Last Sabbath evening I was glad to see present a person formerly one of our own members; latterly, a deeply-fallen backslider. I do not think I am deceived in saying that a work of real, heart religion is going on amongst many of them. I waited for some signs of this before attempting a class-meeting. I made a beginning a fortnight ago, and besides Mrs. Simpson, there was present only a gentleman who had met in class with Mr. Hutcheon on board the "Windsor." Last week we added four, all in one family; father, mother, and two daughters. The past few Sunday evenings I have had great liberty in preaching, and the Divine Master has been present in the assembly. I am looking for the Lord to do great things.

Thus much for my two congregations, concerning whom I have good cheer. Of the Heathen work, Bible colportage, and schools, I intend to write in another month. The extra pressure of labour above referred to, had its effect upon my health. In April my feet became covered with small and painful boils, and for many weeks I was barefoot, save on the Sabbath, when I preached to my Tamil and English people shoeless. I was obliged to teach my boys in my own house. Cured of that plague, a second attack of dysentery brought me down in June. It was severer than in February: the doctor was severe and serious enough about it, both in word and deed. When I was out of it, he prophesied worse things for the future, if there were not less work and more exercise. As for the latter proviso, I have always taken as much exercise as my other duties would permit. I have no doubt that thousands of friends in England would echo the good doctor's advice; but I am confident he would tartly reply, "The way to save the few Missionaries you have, is to send more to their help." As for the man, what can he do *alone*, amid work so exhaustive and so important? Nothing but cheerfully resign himself to unresting toil; give up himself to the fulfilment of his oft-repeated vow of spending and *being spent* for them who have not yet their Saviour known.

Finally, (a hackneyed conclusion of Missionary letters has now become precious,) I ask your prayers. Pray for the "Pentecostal powers, the Holy Ghost sent down from heaven." I am living more and more away from human appliances, and find both cheerfulness and courage in praying and believing for superhuman power to rest upon all with whom I have to do,—adult and youthful, Christian and Heathen.

THE testimony to the success of Missions in India, as well as to the necessity of their extension, has been rarely exhibited more effectively than in the following statement presented to the Meeting of the Church Missionary Society at Exeter-Hall, on Tuesday, January 12th, 1858.

THE REV. H. VENN read a statement, from which it appeared, that the views of the Committee on the Christian duty of the Government of India had been embodied in a Memorial to the Queen, and in an accompanying explanatory statement. It appeared, also, that the Annual Reports of this Society had borne frequent testimony to the genuine Christian character of the native converts. The largest body of native converts were in South India; and they, upon the breaking out of the munity, nobly professed their loyalty, and offered their aid to the Governor of Madras in any way in which their agency could be employed at this crisis. The native Christians of Kishnagur, in Bengal, exhibited the same spirit. In the north-west provinces there were, at the time of the outbreak, between two and three thousond native Christians, connected with different Missionary Societies, scattered in various stations; and, to the praise of God's grace, it is

reported, that, as a body, they have stood firm to their God, and in their allegiance to the Queen. They have shared everywhere the same losses and the same sufferings, even to martyrdom, with European Christians. It has not yet been ascertained, that more than a few individuals among them have been induced by fear to renounce their Christian religion; while at Bareilly and Futtehghur, one hundred are said to have perished with the Europeans. At Delhi, a native Preacher, Waylayat Ali, a Mohammedan convert, suffered nobly for Christ under a cruel death. At Umritsur, a native Pastor, Daoud, a converted Sikh, was living in the midst of an excited population, who abused the native Christians, and warned them that their days were numbered; and, upon being invited to remove to a place of safety, he magnanimously replied, that he would rather die in his house than flee, as he daily exhorted the people not to fear those who can kill the body, but to fear God. At Allahabad, a native Preacher, Gopenath Nundy, the companion in suffering of Ensign Cheek, endured cruel torments with unshaken fidelity, sustaining himself by repeating the verses, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven; for so persecuted they the Prophets which were before you." (Matt. v. 11, 12.) In other districts, where the converts were not exposed to the rage of mutineers, they found protection with their Heathen countrymen. Two Catechists of this Society were located in a village twelve miles from Benares, in the midst of a Heathen population. When the whole surrounding country round was scoured by plunderers and murderers, the Missionaries at Benares invited those two Catechists to come in to them for safety. But the villagers remonstrated against their leaving, and pledged themselves to their defence; and they have continued their peaceful labours throughout the revolt. At Goruckpore this Society had a Christian village comprising two hundred native Christians, with a church and schools. The Government thought it right, from its proximity to Oude, to remove all the Europeans and the treasure to other stations. A Hindu Rajah came forward and guaranteed the protection and safe custody of the Christian village and of all the Mission property. A written list was signed by himself, and given to the Missionary upon his departure, that all might be delivered up again safely when all the troubles should be over. The station of Goruckpore was immediately occupied by Oude mutineers, and the green flag unfurled upon the residency; but all has been peace in the Christian village by the latest accounts. The fidelity of the native Christians has given them a new position also in the sight of Europeans in India. Their help has been earnestly sought by those who had been deserted by their Heathen attendants in their hour of need. The local authorities at Benares and Agra have invited them to enlist as policemen and as gunners, and in the Punjab a Commissioner has thrown open the public service in his department to any who may be qualified for admission. The Committee have reason to thank God that, though much of the property of the Society has been destroyed, not one of their Missionaries has perished. On the present occasion the Committee would refer only to the north-west provinces as the disturbed districts of India. Many stations in

these districts need immediate help. Goruckpore, on the confines of Oude; Bhagulpore, with its Santhal tribes; Jubbulpore, for central India. In the Punjab, Umritsur, Peshawur, and Mooltan require additional labourers; and the claims of the Punjab upon England's gratitude will be allowed by acclamation. The Society also stands pledged to Oude, in some degree, by the acceptance of an offer of £1,000 for the first Missionary sent there; but in a far higher degree by the earnest invitation of one of India's noblest statesmen and heroes, the late Sir Henry Lawrence. The Report concluded with an appeal to the Meeting in favour of the special Indian Mission-fund, and a statement to the effect that up to the present time the fund amounted to £7,253, including two donations of £1,000 each.

FIJI.

THE following communication from Mr. Waterhouse makes up in value and importance what it wants in length, and will be read with high delight. Our friends will recognise, in the facts which it relates, the answer to many prayers; and the Divine recompense of long-continued toils and effort on behalf of cannibal Fiji, soon, we may hope, to be transformed into Christian Fiji. It is much to be wished, that the Committee were in circumstances to comply with the earnest request for more labourers, which reaches them from every part of Polynesia.

Extract of a Letter from the Rev. Joseph Waterhouse, dated Fiji, July 29th, 1857.

WE concluded our annual District-Meeting on the 14th instant.

Returns were made of 14,000 who had embraced Christianity during the year. In our several Circuits we have now 54,281 professing Christians. Our present staff of Missionaries and of Native Agents is utterly inadequate to supply them with Christian instruction and pastoral oversight. Yet there are immense fields of labour among the Heathen open to Missionary operations.

The increase in members is very cheering. In the Lakemba Circuit there is a net increase of 376; in the Bau Circuit, of 750; in the Rewa Circuit, of 355; making a total of 1,481. Besides these, we have 2,677 reported on trial for church-fellowship.

The Meeting duly deliberated on the subject of a Theological Training Institution. Rewa was considered to be the most suitable place for it; and the Rev. James S. H. Royce was appointed to make a commencement. The Meeting appeals to the Conference for an additional Missionary, in order that one of the brethren may be fully set apart to this special work.

A hearty welcome was given by the Meeting to the newly-arrived brethren, the Rev. John Crawford, and the Rev. William Fletcher, B.A.

Nine additional Missionaries are required, to meet the demand for instruction.

Mr. Joseph Waterhouse is compelled to try a change of climate this year, and his place is supplied by Mr. Fordham. Messrs. Malvern and Moore are both very delicate, and may have to leave next year. We hope that you will assist Fiji in this her hour of need. Fifty thousand converts appeal to the Methodist world. These have a claim on *you*, as they all embraced the profession of Christianity in consequence of the labours of those who were sent immediately from the British Conference. The Australasian Connexion has only just entered into the field, by the appointment of Messrs. Crawford and Fletcher. Do give us a final grant of six men, at least.

WESTERN AFRICA.

SIERRA-LEONE.

Mr. Teal gives an interesting account of a valedictory service held at Sierra-Leone, on occasion of the departure of four native agents, selected from the staff of that Mission, to accompany the Niger Expedition. He also testifies to the continued activity of the execrable slave-trade.

Extract of a Letter from the Rev. Francis Teal, dated Sierra-Leone, November 20th, 1857.

Mr. Champness, I believe, informed you by the last mail of his safe arrival at this station. You will be glad to learn, also, that Mr. Weatherston returned from Teneriffe on the 10th instant, very greatly improved in health; and that we had the pleasure, the night before last, of welcoming Mr. Coe, who arrived by the "Oscar." You can easily imagine how delighted and encouraged we and our people are by these much-needed and long-expected additions to our little staff on this Mission. May God preserve their lives, and give them strength to labour in this very important field of Missionary enterprise!

I am also happy to inform you that the four native brethren, George E. Roach, Joseph T. Jackson, Isaac B. Lefevre, and William Herbert, who had been selected to join the Niger Expedition, left by the "Candace" for Fernando Po on the 12th, where they will wait the arrival of the "Sunbeam." Mr. Roach is a Congo Creole. Mr. Jackson is an Eboe, and was born at Fernando Po: he was a student at the Institution, King Tom's Point, in Mr. Garry's time. Messrs. Lefevre and Herbert are both natives of the countries on the Niger: the former is of the Eboe, and the latter of the Houssa, tribe. Herbert knows the Houssa, Kakanda, and Nufi languages, all of which are spoken by the tribes around the confluence of the Niger and Tshadda. Both these men were torn from their homes on the Niger several years ago by the slave-dealers, but were captured by our cruisers and brought to Sierra-Leone, where they have been made partakers of the salvation of Christ; and they have now returned with the glad tidings to their native land. Herbert was connected with the Expedition of 1841–42. Messrs. Roach, Jackson, and Lefevre have been employed in this Mission,—the two former for several years,—as Schoolmasters and Local Preachers.

On the evening previous to their departure we had a very interesting valedictory service in Bathurst-street chapel, which was crowded to excess, and many were obliged to stand outside, being unable to gain admission. Mr. Weatherston opened the meeting by giving out a hymn and engaging in prayer, after which he explained the objects of the Mission about to be undertaken. He then called upon the four brethren appointed, all of whom gave a brief but interesting account of their Christian experience, and their feelings and hopes in reference to the great enterprise in which they were going to engage. They all said that they were going freely and gladly; the Europeans had come to Africa and risked their lives to preach the Gospel to them, and they thought it high time now for African Christians to do something for their own benighted and perishing fellow-countrymen. And they begged the people to pray for them, that their lives might be preserved, and that their Mission to the great river might be crowned with success. After they had spoken, appropriate addresses were delivered by Mr. May, Mr. Bickersteth, (in the Yoruba language,) Mr. Champness, and myself. Mr. Wilson, Mr. Hero, and I then engaged in prayer; and this very interesting and impressive meeting terminated about nine o'clock. On the following evening these brethren left by the mail-steamer. May God be with them; and may this prove the dawn of a brighter day for the vast tribes of the Niger and its tributaries!—I am happy to tell you that our people here feel a very deep interest in this new Mission. Several of them gave us many little articles, as pen-knives, looking-glasses, handkerchiefs, caps, pieces of print, velvet, &c., for presents to the native Chiefs and Headmen, without which our brethren would have found it difficult to make their way. I hope that the friends of Africa in England will remember these brethren and their great Mission at a throne of grace.

Since I wrote to you in September

last, seven or eight more slavers have been taken by our cruisers, and sent to this port. The "William Clark" has arrived and been condemned; and the Spanish barque was also condemned in the Mixed Commission Court a few days ago. The Captain and part of the crew are now in custody. On the 13th of last month an American-built schooner, the "Joseph," H. Record, Commander, captured off Agwhey by the "Antelope," was brought in here with 187 slaves, chiefly of the Kakandi, Nufi, and Houssa tribes. They consisted of 114 men, 38 women, 31 boys, and 14 girls. On the same day, the "Onward," an American brigantine, which I have often seen in Freetown harbour, came in with 237 slaves. She left here only a few weeks before as a legal trader. She had lost 67 during the voyage up from the Congo from dysentery, and the survivers were in a most deplorable condition, being little better than living skeletons. The reason of this heavy loss was the crew of the slaver having put rock salt into the water-casks, and thus spoiled the water. These slaves were not found in the "Onward" when she was captured, but were taken from a large barque which was chased by the "Sappho," the Captain of which, finding escape from the cruiser impossible, ran his ship ashore, and in trying to land the slaves—of whom it is reported there were 1,200 on board—great numbers were drowned. The shore was covered with their dead bodies. Only 304 were rescued by the "Sappho's" boats; these the Admiral ordered to be shipped on board the "Onward" and sent to Sierra-Leone, where they arrived in the fearful condition above described. Last week the "Vesuvius," Commodore Wise, arrived with 94 slaves, who were taken out of canoes off Cabendah, as they were about to be shipped on board a slaver. They are chiefly Congoes. 102 was the number taken; but 8 died on the passage up. I understood, from one of the officers of the "Vesuvius," that these poor creatures were tied down by the neck with ropes in the bottom of the canoes, so that at a short distance no one but the rowers could be seen. Such are the events of almost every-day occurrence now on this coast. I have heard from good authority that, a few weeks ago, a French steamer took from the Gallinas, south of Sierra-Leone, a cargo of so-called emigrants, whom they had obtained at the rate of sixteen dollars per head! They have not recently made any attempt to obtain them from Sierra-Leone; and if they do, they are not likely to succeed.

By the last mail we have received information of the safe arrival of the four brethren above named at Fernando Po, on the 23d of November, where they have been kindly received by many friends, including the Rev. Mr. Diboll, the Baptist Missionary at that station. They will there await the arrival of the "Sunbeam," the second vessel engaged in the Expedition, which was expected to leave England about the end of November. We regret to add, that the "Day-Spring" struck upon a rock about a day's journey above Rabbah, and soon became a total wreck. Our informant adds, "Mr. May, the Second Master, travelled from thence by land to Lagos, passing through Nufi and Yoruba, and calling at Illorin, Ijaye, and Abbeokuta; and that, throughout his journey, he met with the utmost hospitality from the natives, both Mohammedan and Pagan. At Illorin he was told, that two American Missionaries had been there a few days before his arrival, and that they had requested the powerful Chief of that place to allow them to pass on to Nufi; but he refused. He is a Mohammedan, and that is sufficient to explain his conduct in this matter. Some think that Mohammedanism prepares the way for Christianity; but in Africa we find the reverse to be the fact. The Mohammedan natives are invariably the most bigoted and the most difficult of access."

The amount of Contributions and Remittances announced on the Cover of the Notices this month is £9,195. 11*s.* 5*d.*

LONDON:—PRINTED BY JAMES NICHOLS, HOXTON-SQUARE.

LEEDS DISTRICT.

	£.	s.	d.
First Leeds ...	51	12	6
Second Leeds.	143	7	5
Third Leeds...	38	11	2
Wakefield.....	90	0	0
Pontefract.....	27	7	10
Yeadon.....	25	0	0
Knaresborough	50	0	0
Otley	65	10	0
Bramley	40	0	0
District.....	9	4	5
	540	13	4

BIRMINGHAM AND SHREWSBURY DISTRICT.

Stourport	50	15	0
Worcester.....	13	10	0
Madeley	50	0	0
Ludlow.....	20	0	0
Walsall	61	0	0
West-Bromwich	21	9	11
Wednesbury .	40	0	0
Stratford	18	8	10
	275	3	9

MANCHESTER AND BOLTON DISTRICT.

First Manchester	14	13	0
Second Manchester	84	2	4
Third Manchester	95	0	0
Fourth Manchester	30	0	0
Fifth Manchester 193		16	0
Welsh Manchester	28	17	3
Altrincham ...	35	0	0
Ashton	60	0	0
Stockport, North 120		0	0
Bolton 220		0	0
Rochdale	42	0	0
	923	8	7

EDINBURGH AND ABERDEEN DISTRICT.

Aberdeen.....	47	0	0
Perth	18	12	7
Inverness.....	17	5	6
Greenock	1	2	8
	84	0	9

FIRST SOUTH WALES DISTRICT.

	£.	s.	d.
Merthyr-Tydvil.....	49	6	8
Pembroke.....	8	0	0
Brecon	6	13	4
Brynmawr ...	10	0	0
Carmarthen ...	12	4	2
	86	4	2

BEDFORD AND NORTHAMPTON DISTRICT.

Oundle.....	9	10	0
Wellingborough	38	5	0
Leighton-Buzzard ...	49	0	0
Luton	64	18	0
Chatteris	40	0	0
Dunstable.....	50	0	0
Aylesbury ...	21	0	0
	272	13	0

SHETLAND ISLES DISTRICT.

District.....	31	14	0

PORTSMOUTH DISTRICT.

Christchurch..	20	0	0
Andover	6	0	0
Gosport	29	18	4
Poole	10	0	0
Chichester ...	16	10	11
Wimborne ...	22	0	0
Newport	63	0	0
Salisbury	27	18	0
Southampton .	28	0	0
	223	7	3

CARLISLE DISTRICT.

Appleby	20	0	0
Kendal.....	37	15	0
Wigton and Maryport...	7	15	5
	65	10	5

SECOND SOUTH WALES DISTRICT.

Machynlleth...	41	0	0

NORTH WALES DISTRICT.

Llanrwst	23	9	10
Bangor	46	0	0
	69	9	10

SHEFFIELD DISTRICT.

	£.	s.	d.
Sheffield, East	40	0	0
Bakewell	10	0	0
Wath	40	0	0
Retford.....	78	0	0
Bradwell	24	13	3
	192	13	3

HALIFAX AND BRADFORD DISTRICT.

Great Horton	50	0	0
First Huddersfield	50	0	0
Keighley ...	118	8	5
Addingham ...	9	0	0
Settle.....	41	7	11
Bradford, West	184	9	3
	453	5	7

LINCOLN DISTRICT.

Lincoln.....117		0	0
Horncastle ...	50	0	0
Sleaford.....150		0	0
Spalding	15	0	0
Louth	59	0	0
	391	0	0

BRISTOL DISTRICT.

Bristol, North.	83	9	11
Kingswood ...	30	0	0
Hereford	20	0	0
Stroud	17	10	0
Tewkesbury...	40	0	0
Bridgend	10	0	0
	200	19	11

YORK DISTRICT.

York.... 179		0	0
Tadcaster ...	102	12	8
Easingwold ...	60	1	0
Pickering.....	30	0	0
Ripon	41	9	6
Scarborough...118		2	6
Thirsk	36	0	0
	567	5	8

NORWICH AND LYNN DISTRICT.

North Walsham.....	37	0	0
Holt	18	0	0
Loddon.....	35	0	0
Lowestoft.....	20	0	0
Thetford	40	0	0
Attleborough..	26	0	0
	176	0	0

These Remittances were omitted last month for want of space.

DEVONPORT DISTRICT.

	£.	s.	d.
Callington ...	71	10	0
Liskeard	52	5	0
Devonport ...	13	15	0
Kilkhampton..	20	0	0
Ashburton ...	10	0	0
Launceston ...	45	0	0
Camelford ...	25	0	0
	237	10	0

FIRST SOUTH WALES DISTRICT.

Brynmawr ...	20	0	0

EDINBURGH AND ABERDEEN DISTRICT.

	£.	s.	d.
Edinburgh ...	28	18	6
Glasgow, West	44	10	11
Dundee.....	9	0	0
	82	9	5

EXETER DISTRICT.

Bideford	75	0	0
South Molton.	10	0	0
Bridport	15	2	10
Sidmouth.....	12	18	0
Exeter	59	19	8
South Petherton	11	0	0
	184	0	6

YORK DISTRICT.

	£.	s.	d.
Pickering.....	25	0	0
Selby	35	0	0
Thirsk	27	0	0
	87	0	0

BATH DISTRICT.

Portland	30	0	0
Midsomer-Norton	10	0	0
Dorchester ...	23	0	0
Shepton Mallet	12	0	0
Frome	16	0	0
Castle Carey...	15	0	0
	106	0	0

Contributions to the Wesleyan Missionary Society, received by the General Treasurers, since our last announcement, up to the 18th of January, 1858, some of which are included in the Remittances acknowledged from the Districts.

Moneys received at the Mission-House.

	£.	s.	d.
T. E. E., at Messrs. Smith, Payne, and Smith	884	14	11
Thomas Tombleson, Esq, *Barton-on-Humber*, for the Fiji Mission ...	100	0	0
The late Miss Christiana Richardson, *York*, Mr. B. Agar and Mr. L. Thompson, Executors	60	0	0
A Friend, for India, by Thomas Farmer, Esq.	50	0	0
William Allen, Esq., *Woodhead-Hall*, near *Cheadle*, for India	50	0	0
Mr. and Mrs. John Walker, *Bradford-House*, near *Bolton*, Annual ...	50	0	0
Mrs. Kirsop, *Brixton-Hill Branch*, by Mrs. M'Arthur	20	0	0
The late Mr. Thomas Gibbon, *Heworth-Moor*, *York*, Mr. L. Thompson and Mr. J. Groves, Executors	19	0	0
Newcastle-under-Lyne,—Proceeds of a Tea-Meeting on Christmas-Day, special, for India, by the Rev. R. Keyworth	15	0	0
The late Mrs. Hotson, of *Airdrie*, by the Rev. W. Barrowclough	10	0	0
Donation from A. N., by the Rev. T. G. Keeling, *Maidstone*.....	10	0	0
Frederick Tuckett, Esq.	10	0	0
Rev. Thomas Collins, Family Offerings.....	5	8	0
A Thank Offering, from J. I., *Limehouse*	5	5	0
A Widow's Free Offering, *Ripon*.....	5	0	0
R. Dingley, Esq., *Launceston*, for India, by the Rev. James Cooke ...	5	0	0
A Thank-Offering to Almighty God for increased spiritual strength and power, from a Wesleyan Class-Leader, by the Rev. James Findlay, *Pocklington*.....	5	0	0
J. B. C.	4	0	0
Rev. Dr. Bunting and Family	3	3	0
Mr. and Mrs. Cooke, *Peckham*.....	2	2	0
A Thank-Offering for Family Blessings, by the Rev. J. Eglinton	2	2	0
Rev. W. G. Stedman and Family, *Colchester*.....	2	0	0
Mr. David Wakefield, for India, by the Rev. R. Inglis, *Spitalfields* ...	2	0	0
A Friend, *Huddersfield*, for China	2	0	0
An Old Subscriber, in the *St. Mawes Circuit*, towards the third £50,000	1	1	0
Dr. Wilson, Annual	1	1	0
Thomas Clark, Esq.	1	1	0
O, Fiji! my heart yearns over thee. How canst thou hear without a Preacher?	1	1	0
Mr. Henry Treacher	1	1	0
A Poor Welshman.....	1	0	0
Miss Rice, of *Rhayader*, for India, by the Rev. H. Parry	1	0	0
A Friend, for India, *Braunston*, *Barnstaple Circuit*, by Rev. T. Hulme	1	0	0

LONDON: PRINTED BY JAMES NICHOLS, HOXTON-SQUARE.

No. CLI. MARCH, 1858.

PAPERS

RELATIVE TO

THE WESLEYAN MISSIONS

AND THE

STATE OF HEATHEN COUNTRIES.

(PUBLISHED QUARTERLY.)

THE REVOLT IN INDIA.

TWELVE months ago peace reigned throughout the whole of India. An empire which contained one-fifth of mankind was governed by an English nobleman; and the government was protected and administered by a few thousand British military officers and civilians, and some thirty or forty thousand British troops. There was, perhaps, not a ship-of-war at either of the three Presidencies, Calcutta, Madras, or Bombay; the only vessels of large dimensions being the ships of the Oriental Steam Navigation Company, conveying to India large numbers of ardent young men prepared to enter life in the service of the East India Company, with here and there a senior servant returning from his furlough in England; and, still more rarely, a few Clergymen or Missionaries as fellow-passengers; and bringing home those whose period of service entitled them to that privilege, or whose state of health made it necessary that they should have the opportunity of recruiting it in their native land. The large sailing vessels which left England for India at that time were laden with merchandise and various supplies for the English in India, or with coals for the steamers at the three Presidencies. The year 1857 was the centenary of the battle of Plassey, which established the British authority in India; and a great meeting was held in London to celebrate the anniversary, and to do honour to the memory of Lord Clive, by whose courage and genius the British arms on that day proved victorious.

How short-sighted are the wisest men! While the statesmen of London were congratulating each other, India was filled with alarm and terror. The Sepoy army of Bengal chose this centenary year of British rule for a revolt the most atrocious and extensive. Perhaps they believed some old prediction, that the British rule should last only one hundred years. Perhaps they remembered seeing the British troops defeated in the Afghan war, and sometimes on the point of defeat in the war of the Punjab, and no longer considered the British as their masters. Perhaps they had a desire for plunder, several millions of rupees having been left in their charge at Delhi or elsewhere. Perhaps they thought that the Government was about to make them Christians by force; for the Government had not allowed them to be instructed in the nature of Christianity, or such a thought could never have been entertained by them. Perhaps the prince of darkness, who rules in the hearts of the children of disobedience, encouraged the hope that now Brahmanism, and caste, and Moham-

medanism might recover their ascendancy; and a holy God, in His just displeasure at our unrighteous wars, our national pride, our patronage of idolatry, and our lukewarm carelessness as to the salvation of our Heathen fellow-subjects and neighbours, permitted the delusion to spread for our chastisement and humiliation.

But, whatever may have been the causes of the revolt, the results have been of the most dreadful character. More than *five hundred* of the bravest and ablest officers and civilians have been murdered, or have fallen in action. Unoffending women and innocent children have been cruelly tortured and killed. More than *five thousand* British troops are computed to have fallen before Delhi, or at Agra, Cawnpore, and Lucknow. Great losses have been sustained in the Punjab and elsewhere, and in the Bombay Presidency; to which must be added Europeans and East Indians in various classes of society, with their wives and families in great numbers, of whom no account has been taken. There have also been terrible losses among our Punjabee and Sikh troops, the Goorkas, and other native allies. To this catalogue of calamities we have to add the treasuries plundered, the crops destroyed, cultivation, and other industrial pursuits, interrupted, stations burned, private property sacrificed, and, in countless cases, the endurance of sufferings and privations which have laid the foundations of lingering sickness and death. Such is the dreadful summary of evils which the revolt has inflicted on our countrymen and allies in India. But what can we say of our enemies? Four Sepoy regiments were annihilated in the Punjab, containing perhaps three thousand men; and in Delhi and elsewhere they have fallen by thousands upon thousands. What a melancholy account have we to give of those who a short time ago were regarded as the friends and faithful vassals of the British Government!

The Missionaries have been called to suffer in common with others in this unexpected outbreak. At Delhi, Cawnpore, Futtehghur, Mynpoorie, Agra, Loodiana, Futtehpore, and Sealcote in the Punjab, the Missionaries and their families have been murdered, and their property destroyed. The Missionaries at Allahabad and Bareilly providentially escaped with their lives, but with the loss of all their goods. At Benares, and many other stations, the work has been interrupted, and in some cases the Missionaries have had to retire until the restoration of peace. Truly the judgments of God are abroad in the earth, that the inhabitants of the world may learn righteousness. Is there not reason to fear that the language of the Prophet is applicable to the British rule in India?—"Let favour be showed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly; and will not behold the majesty of the Lord!" We pray that the chastisements which have fallen so heavily on India may be followed by the manifestations of Divine mercy, by the restoration of peace and temporal prosperity to the regions which have been the seat of war; and, above all, by the introduction and free course of the word of God among those who have hitherto dwelt in the darkness of Heathenism.

We pray for India. Do we not need to pray for ourselves; to deprecate God's wrath against us as a nation for our national sins against the Divine Majesty in India?

Is not the growth of opium in India for contraband sale in China a

sin against God and man? The Hindus in Malwa have a saying, that it is not the man that consumes the opium, but the opium that consumes the man! How many myriads of men have been consumed, body and soul, by the opium which the East India Company has supplied to the Chinese! The average gain to the Company is three millions sterling annually. Is there not reason to fear that the loss is the righteous displeasure of Almighty God?

Is the conduct of the authorities in India towards Christianity to be contemplated without apprehension as to its consequences in God's dealings with us as a nation? No Christians are allowed in the ranks of the native army.—No teaching of the Bible is permitted in the Government colleges and schools.—No permission is given to British officers, or even to Government Chaplains, to instruct the natives in the true religion.—There was no recognition of the native Christians when the Governor-General called on the Hindus and Mohammedans to pray for the restoration of peace.—The loyal address of the Christians of Kishnagur was not received, and their offer of service was rejected!

Was it not one of the last acts of the last Governor-General of India, only two or three years ago, to give the idol Juggernaut a perpetual endowment, by investing a sufficient sum of money in a piece of ground, the annual produce of which would be equal to the sum that had been yearly paid in support of the idol; and to make over this land in perpetuity to the administrators of the temple? Will not the Hindus affirm with truth, as much now as ever, that the Government supports their deity? They will point to the piece of land, and say, "This is the gift of our honourable masters to Juggernaut, by which they have made provision for his perpetual honour and glory." Is not this one act sufficient to bring down upon our nation in India the displeasure of Almighty God? Does it not call for the exercise of the profoundest humiliation, the deepest shame? Can such a sin as this be easily purged away?

Is the support of idolatry by the Government merely a thing of the past? Is it not practised to the present day? Are there not 8,292 idols and temples in the Madras Presidency receiving from Government an annual payment of 876,780 rupees?

Are there not in the Bombay Presidency 26,589 temples and idols under State patronage, receiving grants to the amount of 305,875 rupees, to which add the allowance for temple lands, and we have a total for this Presidency of 698,593 rupees?

Does not the entire patronage which the Honourable Company gives to idolatry in all its territories amount to 1,715,586 rupees; or nearly three quarters of a million sterling paid annually in support of idolatry? A larger sum than the annual expenditure of all the Missionary and Bible Societies in Britain!

NOTHING can be more erroneous (observes the "Bombay Guardian") than the idea which seems, to some extent, to have got possession of the public mind, that Government patronage of Hindu idolatry is a thing of the past. The churches and chapels, the places of worship of all kinds, in the whole of Great Britain, are less in number than the idolatrous shrines receiving aid from Government in the Bombay Presidency. Everywhere, in every nook and corner of the land, there are shrines, the worshippers in which are well aware that Government aid is extended to them. Everywhere we find the people referring to the fact, that there is this connexion.....

There are a great many shrines in the

land that would soon go to decay and be abandoned, if the responsibility of maintaining them rested with the people themselves; they do not care sufficiently about them to be at the expense of keeping them up; but this expense is met by Government either giving money directly from the treasury, or lending its authority to insure the collection of the sums required. Government has the credit of giving a great deal that does not probably appear in the financial accounts of the Company.....

We do hope that the English public will soon awake to a perception of the facts of the case, and no longer indulge the pleasing hallucination, that the Government patronage of Hindu idolatry is a thing of the olden time. Even the London "Times" seems to partake the common misapprehension. We know that there are gentlemen, in the service of the Honourable Company, to whom it is a source of deepest pain, that they should be obliged to have pecuniary transactions with Hindu idol shrines. Complaints, for instance, are sometimes made to Magistrates, that the Poojari of a certain temple, enjoying support from Government, does not perform the daily worship and ablution of the idol; and, in these cases, it is the duty of the Magistrate to summon the offender, admonish him for his neglect of the idol, and compel him to perform the diurnal *pooja*.

WE conclude this paper with a call to watchfulness and prayer, contained in a letter from Judge M'Leod Wylie, of Calcutta.

I MUST add a few lines to point out the necessity for watching the proceedings of Government. When the Santhal insurrection was suppressed, it was proposed by the Lieutenant-Governor of Bengal, that schools should be established among them, and that, as the Church Missionary Society had a Mission near at hand, these schools should be placed under that Society, and £1,200 a year allowed for their support. This was supported, as being no violation of the pledge of non-interference with Hinduism; for these poor aborigines were not Hindus, and scarcely had any religion at all. The plan was approved by Lord Canning's Government; but Mr. Vernon Smith, in the House of Commons, took credit for having refused the sanction of the Board of Control. In like manner here, I know a case in which an order was lately issued, that no Christian should be admitted into a school not far from Calcutta, which is supported by Government. And when the native Christians at Kishnagur wished to present an address, offering their services as coolies, (or carriers,) and the use of their bullocks, its presentation was declined. And I mentioned other facts before—the invitation to "all faithful subjects," including Hindus and Mussulmans, to join in prayer on the day of humiliation; and so on. I have also previously mentioned, how differently matters have been managed in the Punjab, and the remarkable blessing that has rested on the Christian policy of our chief men there. I mention these other things now, to show the need for great care, and firmness, and watchfulness. The manner in which the case of Colonel Wheeler was dealt with, might alone suffice to show that there is a powerful party in high places, that will not willingly adopt a new policy.

And this brings me to the consideration of the vast importance of prayer for our rulers, under existing circumstances. Their heart is in the King's hands, and He can turn it as He will. We have wonderful proofs of this in Scripture; and, surely, if we find an Ahasuerus turned from the consenting murderer of a whole people into their protector, and the punisher of their persecutor, we may well pray in faith, and take courage. My time has not been very long in India; but I have seen enough to show me the awful character and power of the old leaven; and I have heard tales of olden times which appear to be scarcely credible. Rely on it, that there is a large and very influential party, both in India and at home, who would govern without the fear of God; who think all Missions inconvenient, to say the least; and by whom the old sins would soon be restored to ascendancy, if they were unrestrained. But the Lord is mightier than all; and He can do more than restrain them, if it be His will. Then shall we know by experience, that righteousness exalteth a nation, as now, I trust, we feel, that "sin is a *reproach* to any people." Our sin is our reproach now. It has "found us out;" and worse things will happen, if we do not repent and amend.

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The Wesleyan Missionary Notices,

RELATING PRINCIPALLY TO

THE FOREIGN MISSIONS

UNDER THE DIRECTION OF

THE METHODIST CONFERENCE.

MISSIONS COMMENCED, 1769.] [SOCIETY ORGANIZED, 1816.

MARCH, 1858.

CONTENTS.

	Page.
Facilities for Missions in India.....	33
India: Letters from the Rev. T. Hodson, D. Sanderson, and P. Batchelor.....34—37	
Ceylon: Letter from the Rev. W. Barber	37
China: Letters from the Rev. J. Cox and G. Piercy, and Journal of Loo-sam-yuen at Victoria ...39—42	
South Africa: Letters from the Rev. J. Tindall, G. Chapman, R. Lamplough, and H. H. Dugmore.....42—46	
Fiji: Letter from the Rev. W. Wilson.....	46
Arrival, &c.	48

CONTENTS OF THE COVER.

Anniversary of the Society	2
Financial Statement for March.....	3
Recommendations to Secretaries of Branch Societies.....	*ib.*
Remittances	4
Presents	7
Contributions	8

THIRD SERIES. VOL. V.

FORTY-FIRST FROM THE COMMENCEMENT.

LONDON:

THE WESLEYAN MISSION-HOUSE,

BISHOPSGATE-STREET-WITHIN;

WHERE ALL LETTERS AND COMMUNICATIONS ON THE BUSINESS OF THE SOCIETY ARE TO BE ADDRESSED TO THE GENERAL SECRETARIES.

All Drafts and Post-Office Orders remitted to the Mission-House are to be made payable to the Rev. Elijah Hoole, D.D.

Price One Penny.

ANNIVERSARY OF THE WESLEYAN MISSIONARY SOCIETY, 1858.

THE COMMITTEE of this Society respectfully invite the attention of their Friends in Town and Country, and of the Christian Public generally, to the following Announcements connected with the ensuing Anniversary in London.

They have the pleasure to state, that

THE REV. FRANCIS A. WEST, PRESIDENT OF THE WESLEYAN CONFERENCE,

THE REV. THOMAS GUTHRIE, D.D., OF EDINBURGH,

THE REV. JAMES DIXON, D.D., OF MANCHESTER,

AND

THE REV. SAMUEL COLEY, OF MANCHESTER,

have kindly engaged to preach the *Sermons before the Society*, for the present year.

In addition to the Ministers already named,

THE REV. JOHN HANNAH, D.D., THEOLOGICAL TUTOR OF THE DIDSBURY BRANCH OF THE WESLEYAN THEOLOGICAL INSTITUTION,

THE REV. JOHN FARRAR, OF LONDON,

THE REV. SAMUEL D. WADDY, GOVERNOR AND CHAPLAIN OF WESLEY COLLEGE, SHEFFIELD,

THE REV. JOHN RATTENBURY, OF LONDON,

THE REV. FREDERICK J. JOBSON, OF BRADFORD,

THE REV. ROBERT WALLACE, OF LONDONDERRY,

AND

THE REV. BENJAMIN FIELD, FORMERLY MISSIONARY IN INDIA,

have also consented, on the invitation of the Committee, to afford their valuable assistance to the Society on this occasion.

FINANCIAL STATEMENT FOR MARCH.

THE following Statement exhibits the Receipts and Expenditure to March 1st, 1857, on account of that year: it shows that the Receipts in the early part of the year did not meet the Expenditure. The year 1857 was not more or less favourable in this respect than the years preceding. The current year, 1858, does not vary from its predecessors. The Expenditure of the Missions necessarily goes on, and is provided for by money borrowed on Interest. It will, therefore, be perceived, that early Contributions and early Remittances will be of immediate service to the Funds of the Society.

Receipts.	£	s.	d.	*Expenditure.*	£	s.	d.
Home	157	11	9	To March 1st, 1857.....	10,099	0	5
Foreign	251	9	0				
Sundries, Legacies, &c. ...	0	0	0				
Total.....	409	0	9				
Deficiency of Income to meet Expenditure to March 1st, 1857	9,689	19	8				
	10,099	0	5		10,099	0	5

THE directions following should have appeared in a former Number if our space had permitted:—

RECOMMENDATIONS TO SECRETARIES OF BRANCH MISSIONARY SOCIETIES, IN REFERENCE TO THE INCOME OF 1858.

EARLY in January call a Meeting of all the Missionary Collectors of your Branch, and furnish them with new Collecting Books for the year; let all the old books be given up, and the accounts cleared; and then furnish each with a book either for weekly or quarterly collections; promising to meet them every month regularly throughout the year.

Impress upon the Collectors the advantage of *regularity* in their work; teach them to prefer *weekly* contributions to small donations; a penny each week, collected regularly throughout the year, is much better than a Donation of *half-a-crown*.

Do not fail to meet the Collectors again in February, and each succeeding month. Receive the amounts they have collected every month, and write up their books.

State to the Collectors, from month to month, their comparative success, pointing out its cause; and the reason of any failure that may occur.

Be always prepared to supply the Collectors with Hints and Addresses, and other Missionary Papers.

Form a Class of Children Collectors; meet them at a time suitable for children, and supply them with Children's Collecting Books.

Let the Children collect subscriptions of one half-penny each week; and meet them once in the week to receive what they have collected.

Instruct the children to collect every week, and to pay to the Secretary the amount they have collected monthly.

By diligent attention to the children, you may raise up a number of valuable Collectors who will *understand their work*, and will be inured to it.

Give to each child who collects eight halfpence or four pence each week a copy of the Juvenile Offering.

Remittances from District and Circuit Treasurers to the Wesleyan Missionary Society, received by the General Treasurers, from the 17th of January, to the 15th of February, 1858.

LONDON DISTRICT.

	£.	s.	d.
Hackney	84	0	4
Brighton	68	16	4
St. Alban's	39	10	6
Tottenham	14	14	5
Colchester	37	18	3
Windsor	20	0	0
Richmond	50	19	10
St. John's-Square	45	0	0
Spitalfields	14	5	0
Greenwich	13	1	6
Bayswater	11	12	2
Bury St. Edmund's	1	2	0
Jewin-Street	50	0	0
Uxbridge	53	3	2
Chelsea	41	0	3
Plaistow	4	11	7
Stratford	7	17	6
Hinde-Street (Ladies)	25	19	0
Brentford	52	0	0
New North-Road	20	0	0
Westminster	25	0	0
Dorking	28	10	2
Hammersmith	48	14	1
Brixton	4	4	8
Hertford	32	15	10
Hackney-Road	21	18	8
Peckham	29	17	6
Kentish-Town	28	0	0
Limehouse	30	13	4
Silver-street	4	10	0
St. George's	25	3	5
Barnet	2	15	2
Manningtree	22	13	4
Sevenoaks	23	17	10
Highgate	8	18	2
Deptford	13	1	2
Lewes	14	5	0
Ipswich	20	0	0
Woolwich	25	0	0
Hornsey-Road	9	4	11
Blackheath	23	4	0
King's-Cross	11	0	8
Islington	110	0	0
Tunbridge-Wells	43	5	7
Tunbridge	20	0	0
Guildford, &c.	5	0	0
Hastings	51	16	9
Walworth	28	5	0
Albion-street	5	19	10
Lambeth	25	5	9
Woodford	3	10	0
Southwark	15	9	2
	1417	11	10

NORTH WALES DISTRICT.

	£.	s.	d.
Barmouth	61	2	6
Holywell	56	18	10
Carnarvon	47	4	3
Amlwch	45	14	6
Llanfair	42	10	8
Ruthin, &c	62	19	5
Beaumaris	67	3	8
Llanfyllin	140	15	1
Tregarth	36	2	0
Abergele	71	10	4
	632	1	3

EXETER DISTRICT.

	£.	s.	d.
Taunton	163	13	3
Barnstaple	40	0	0
South Moulton	15	0	0
Okehampton	15	0	0
Teignmouth	13	0	0
Exeter	71	0	0
South Petherton	9	0	0
	326	13	3

CARLISLE DISTRICT.

	£.	s.	d.
Carlisle	42	17	2
Kendal	14	19	2
Appleby	66	12	9
Cockermouth and Keswick	30	4	6
Dumfries	10	6	7
Ulverston	40	14	5
Penrith	50	0	0
Wigton and Maryport	23	11	7
Whitehaven and Workington	34	17	0
	314	3	2

KENT DISTRICT.

	£.	s.	d.
Deal	42	8	0
Sandwich	18	0	0
Canterbury	42	13	3
Faversham	50	0	0
	153	1	3

No. 51. *Third Series.*

WESLEYAN MISSIONARY NOTICES, &c.

MARCH, 1858.

FACILITIES FOR MISSIONS IN INDIA.

THE well-written Memoir of the late Rev. Benjamin Clough, contained in the Methodist Magazine for the past month, brings to view the many advantages for the prosecution of Mission-work in India which we now enjoy, and which were unknown to our predecessors. When Dr. Coke embarked for India in 1813, the length of the voyage was formidable. That venerable man and his companions had endured the discomforts and uncertainties of a sea-voyage more than four months, when he was called to his reward, and his remains were committed to the great deep in the Indian Ocean until the sea shall give up her dead. The diseases incident to India were then imperfectly understood; but it is now demonstrated that, with due care and precaution, the life and health of Europeans may be preserved in India perhaps better than in any other tropical country. The many languages of India then presented a formidable difficulty in the way of the evangelical labourer. Those languages have now been perfectly studied and analysed. Every necessary help for their acquisition can be easily obtained; and the word of God, and other books, have been translated and printed. The same amount of prudence and diligence which will conduct a young Minister successfully through his period of probation in his own country, will be sufficient for him in India in like circumstances.

It is satisfactory that these facilities have been embraced by the Christians of this country. Missionaries now reach India in one month by the overland route, or in three months by long sea. The average period of time during which Missionaries are enabled to serve the Missions in India continually increases. The languages are acquired with ease by the diligent student. And when they shall all be written in the Roman character, the Missionary who has learned one language, or at most two, will be able intelligibly to read all the rest. The few Missionaries who were in India at the time of the renewal of the Company's Charter in 1813 are now multiplied into hundreds; and it may be reasonably hoped that the deep interest which recent events have excited in behalf of India, together with the success which they have made prominent to the view of all the world, will be followed by a considerable augmentation of evangelical agency in that country. We are indebted to those friends who, following the dictates of their own generous hearts, and the example of the supporters of other Societies, have sent special contributions for this object. We rest in the conviction that Divine Providence will not allow the church to be deficient in either men or means for the great work to which we are now called in India.

INDIA.

Extract of a Letter from the Rev. Thomas Hodson, dated Bangalore, December 24th, 1857.

We have heard with gratitude that the Committee intend to strengthen their Indian Mission without delay. I drop a line just to express my hope that a good supply will be sent to each existing station before any new ones be taken up. Unsuitable men are worse than none.

A million copies of the New Testament were voted for China; why not vote the same for India? We shall be thankful for 100,000 Gospels and Acts in Canarese just now; and if one or two men could be sent or set apart for a time to distribute them, incalculable benefit would be the result. The Lord is without doubt preparing the way for Missionaries to come up and possess the land. Now is the time for our Society to be co-workers with Him in a manner and degree that they have not hitherto been.

Major Dobbs has lost a son in this dreadful rebellion. I received a note from him to-day, giving me the information. The young soldier was a devout man, and prepared for the change. He died on the 16th of November, "amidst a hail-storm of bullets.....Captain Taylor counted out of one of the palaces they stormed the dead bodies of 1,840 Sepoys; they fought most furiously, and our loss was severe." Major Dobbs adds, "O let us all be fervent and constant in prayer that God will raise up and send forth an army of Missionaries of peace to follow in the track of war," &c., &c.

Thank God, we are all in good health, and, through mercy, we dwell in safety. Our Society in Bangalore is greatly reduced by the military removals and other changes; but all will be overruled for good. The mine is sprung, and we must all rush in and destroy the strongholds of Satan immediately.

Extract of a Letter from the Rev. Daniel Sanderson, dated Bangalore, December 19th, 1857.

We have nearly finished our District-Meeting, and have been greatly cheered by the purpose of the Committee to send out ten men forthwith to India. I have only time for a brief letter, but must tell you our necessities.

In Bangalore there is a Canarese population of 60,000 or 70,000. We ought to have four men (two and two) preaching to them every morning, and attending also to the neighbouring villages.

We have the press, with work to find for seventy printers and binders,—not trained Englishmen, but natives,—chiefly Tamil men, composing English and Canarese, many the veriest learners. Ask Mr. Nichols what time remains after providing the work, preparing copy, reading all proofs, and all the *et cetera* of the two establishments, to devote to study of the language, preparation for preaching, &c., and then send us the number of men needed. For some time I have had to work from seven A.M. to eleven and after twelve at night; and this is not good for either myself or the work. Mr. Pordige affords me good help, especially in the binding department; and I have to begin the year with a thorough revision and carrying through the press of the Canarese Dictionary, at present over 1,400 pages quarto. One ought to have a little uninterrupted time for such a work; but where is it to come from? I can only have it at night.

Then there is the Native Educational Institution. If it is to be carried on effectively, it must have two European Missionaries. The Grant may at any time be withdrawn, and our not having the full complement of men is likely enough to precipitate that step.

The Cantonment branch of the Institution ought to have a Missionary for its proper management.

We have one Canarese school, and we wish to establish more; and to be useful they must be well superintended.

The Tamil and English congregations here ought to have two men.

At Mysore there ought to be two efficient Missionaries, and two preparing for the work.

The same we ought to have at Toom-

koor, where, in about two months, the house will be ready to receive a family and a young man.

At Goobbee we ought to have two, and at Coonghul two.

In our Minutes we have named Chinnapatam, Chittledroog, and Shemoga. I want to make inquiries about the healthiness of the latter two places; but as regards population, all are most eligible centres.

We have had a happy District-Meeting.

Extract of a Letter from the Rev. Peter Batchelor, dated Negapatam, December 23d, 1857.

We arrived at this station on the 3d of October, thankful to God for his preserving care of us, both by sea and land. Mr. and Mrs. Simpson accompanied us from Madras, and then proceeded to Trichinopoly. We found Mr. Evers diligently exerting himself in his work; but, having been alone during the greater part of the year, our operations on this station are on a very small scale. We have one school in the Mission compound, attended by about thirty boys, and another, in which there are seven girls. After the District-Meeting, efforts will be made to increase their numbers and efficiency. Some time ago an application to Government for aid to our school was refused, on the ground that aid could not be given to two schools belonging to different Societies in a place like Negapatam. The Inspector of Schools in the district being then a Chaplain, it was natural that he should give preference to the school belonging to the Propagation Society. I find also that *Tulook* schools have been established by Government at Trivaloor and Nagoor, the master of the former being a Brahmin. They take rank below Zillah schools, also established by Government. The Tulook schools are not at present very efficiently conducted; and many of them are taught by Heathen masters.

Trivaloor has frequently been thought of as a place for a Mission-station, being a large town, and about half-way between Negapatam and Manargoody. Combaconum, another very large town, about eighteen miles north-west of Trivaloor, containing a population of nearly 200,000, should also be occupied by us; that is, if you can furnish the means to increase the number of our stations. In this case, allow me to suggest, the south might very advantageously be formed into a separate District, and attended with a saving of expense, time, and exposure. The Madras District would then have an opportunity of developing itself around that centre; and the south would be much better attended to. We should then have three Districts,—Madras, Bangalore, and Trichinopoly; being equally distant from each other about two hundred miles.

The recent events cannot fail to arouse the churches to greater efforts in behalf of India. Indeed, it appears from the English newspapers that this effect has already been produced. The severe chastisement inflicted has been generally understood; and we are now, as a nation, more fully awake to our duty, and the responsibility which devolves upon us to acknowledge our religion, and to honour God before the Heathen. If we had done so before, the awful catastrophe might not have been permitted to take place. A Missionary, writing from Cuddabah, says, "It is worthy of special notice, two deep-laid plots for the murder of all Europeans indiscriminately,—one at Belgaum, and another at Nagpore,—were discovered and brought to the notice of the Government by natives of India, in friendly intercourse with Christian Missionaries;—one of them a baptized Christian in connexion with Mr. Beynon's Mission church, Belgaum, and the other an inquiring Mussulman, who was in friendly intercourse with Mr. Hislop, at Nagpore, and whose children attended his Mission-school. Such manifest tendencies of Missionary efforts to produce loyal feelings and sentiments in the hearts of the Hindu and Mussulman inhabitants of this land, are well worthy of notice in times like these." "It is our high-caste, thorough-bred Heathen army that have risen up in foul treachery and rebellion against their appointed rulers. A few faithful Christians scattered amongst them might have discovered the plots of these blood-thirsty mutineers, and thus have prevented many a heart-rending scene of cruelty and murder." Another Missionary, writing from Calcutta, says, "In Calcutta we were twice in imminent danger: once particularly, when, if the merciful God had not interfered, we could not possibly have escaped, so well was the infernal plot devised by the rebels,—among

whom the King of Oude and most Mohammedan chiefs were foremost. In fact, for four months we were in perpetual anxiety; and it is only since troops have arrived from Europe, and active measures have been taken for our defence, that security has been restored. We were compelled, during all that time, to give up public preaching to the natives, the state of public feeling being such, that it would have been unsafe to attempt it; besides that the minds of the people were most unsettled, which would have made preaching of very little avail at such times." Great alarm has prevailed everywhere. Not only did the Christian inhabitants of Madras form themselves into a Volunteer Corps, but even the Christian people of this place united together, armed themselves, and took measures for defence against the Mohammedans of Nagoor and Negapatam, in case they should rise against them. Three-fourths of the population of Nagoor, containing about 20,000 inhabitants, are Mohammedans. It is only four miles from Negapatam, and much apprehension was entertained respecting their intentions. We hope that all real cause of alarm here has now passed. But the north-west provinces of Bengal, and several other places, are still in a state of anarchy and war. The latest accounts from Bengal are encouraging. Lucknow has been relieved by the British forces under Sir Colin Campbell; and the women and children, with the sick, have been removed to Allahabad. The official account of Brigadier Inglis of the three months' siege of the Residency at Lucknow is affecting in the highest degree. It will be found in the newspapers which go home by this mail.

CEYLON.

Extract of a Letter from the Rev. William Barber, dated Jaffna, August 10th, 1857.

It is with great pleasure that I at length announce the apparent termination of that long series of adverse influences against which the central school has of late years contended. We were at the lowest ebb after Christmas, 1855–56, on the introduction of our new scale of fees: our numbers, including the preparatory school, then fell rapidly, till, at the end of 1856, they were 95; whereas I have myself known them as high as 185, and I suppose in former years they amounted to 250. The first class, on the commencement of our financial experiment, was educationally lower than for many years previous, consisting, in fact, partly of the third class of the preceding year; but we have kept our boys together, and, indeed, received accessions to their ranks, so that their scholastic status has now assumed a respectable character; and if, as we hope, they remain with us a couple of years longer, our highest anticipations in this respect, with regard to them, will be realized.

Our annual public examinations were held in the large school-room at St. Paul's, on Monday and Tuesday, June 29th and 30th, the higher classes being taken chiefly on the latter, and the lower classes on the former, day. I append a syllabus of the course of the examination, which is the first that has been held for two or three years past:—

Monday.—From ten o'clock A.M. to one P.M: Fourth class, Bible; third and fourth classes, Geography; second and third classes, Arithmetic; third and fourth classes, English Grammar. From two to half-past four, P.M.: Second class, Mechanics (elementary); fourth class, Arithmetic; second class, Geography; third and fourth classes, Reading. Six o'clock P.M.: First and second classes, Nannool (Tamil Grammar); third and fourth classes, Pope's Catechism of Tamil Grammar.

Tuesday.—From ten o'clock A.M. to one P.M.: First class, Evidences of Christianity; second class, Elements of Geometry, and Modern History; first class, Algebra. From five to eight P.M.: First and second classes, St. Paul's Life (the Acts being collated by the first class with the Epistles to the Galatians, 1 & 2 Thessalonians, and 1 & 2 Corinthians); first class, Euclid, (two Books,) History of India, and Mechanics.

A degree of interest was evinced in the preliminary sittings; but the final one, on Tuesday evening, was kindly presided over by the Government Agent, P. A. Dyke, Esq., when the room was crowded with attentive hearers. The exercises of the evening terminated with the inspection of specimens of Pencil Drawing, Mapping, and English Composition, by the elder boys, and the dis-

tribution of prizes by the Chairman. Mr. Walton and myself were assisted in examining the various classes by the Rev. Messrs. Pargiter and Hastings, of the Church and American Missions, and by H. W. Gillman, Esq., the Assistant Government Agent. We had the satisfaction of receiving from Mr. Dyke, and many of our audience, expressions of their pleasure at the state of the school, at the indications of care evinced in the training of our pupils, and at the general success of the examination.

We have had a difficult task to perform, in contending, on the one hand, against the cherished prejudices of the people in favour of high-sounding studies, which we have resolutely sacrificed for more useful knowledge; and, on the other, in maintaining our number, while enforcing a much higher scale of payment than has ever been known in the province. But English education is now appreciated; and as our plans become better known, and their beneficial operation is observed, we find that we are regaining a full share of that public confidence which seemed for a time to be endangered. To this cause we believe we may attribute a large increase since Midsummer to our numbers, which are now 128, and are thus classified:—First class, 20 boys; second class, 22 boys; paying 1*s.* 6*d.* per month. Third class, 20 boys; fourth class, 25 boys; fifth class, 21 boys; paying 1*s.* per month, with the exception of one free boy. Preparatory school, 20 boys; paying 6*d.* per month. The fifth class has been added during the last few weeks.

Although our rates of payment still fall far short of the expenses of our establishment, they are sufficiently high to form a tolerable guarantee, that those who pay them are possessed of resources sufficient to enable them suitably to provide for their educated sons. We no longer, therefore, work with the fear that we are feeding a false system, unsuited to the limited extent of our contracted field of labour. English is taught to such boys only as can pay for it; while the humbler and more laborious classes receive a suitable education in Tamil, being made acquainted in our vernacular schools with the holy Scriptures, and, through them, with the message of salvation.

You will perceive that my first class, to which I devote the larger part of my time, contains twenty boys, the nature of whose studies indicates that they are advanced in intelligence. They are, in fact, a most interesting set of youths, whose ages vary from fourteen to seventeen, and they afford me a more favourable sphere for direct evangelical effort than I have hitherto met with in this country. The second class is, in this matter, but little behind them. It was my privilege last year to lead them through the life of St. Paul, a most interesting subject, and especially suited to a Mission-class, and the evidences of Christianity, as contained in the masterly Third Catechism of our Conference. I think that, had you been present at our recent examination, you would have been greatly interested at the manner in which they stood the test on these two subjects, to which I prominently allude, as embracing the results of direct Christian teaching.

While engaged in my work, during the last few months, it has been forcibly impressed upon me that, whatever may be the cause, we do not possess that amount of prayerful sympathy on the part of English Christians which is eminently desirable;—I am confining my remarks to Jaffna. Now I am quite disposed to appropriate a considerable share of the blame in this matter, inasmuch as the basis of prayer is intelligent faith, and this needs the aliment of a known and definite object. Let me, then, make bold, in the name of our common Master, even though I make myself amenable to the charge of exaggerating the importance of *this* particular field of labour, to wipe away, at least so far as I am personally concerned, this obstacle to the realization of the *prayers*—for we ask not now for the *money*—of God's people. I would present the Jaffna central school as at least one distinct and defined spot in the far East, on which the faith of the Methodist people may converge. Here we have 130 boys under immediate Christian teaching in the English language, the greater portion being sufficiently advanced to receive, every day, impressions for eternity from the perusal of God's holy word. Of these, upwards of 40, with ages varying from twelve to seventeen, invite the special sympathy of Christians; and 20 out of the number are the subjects of the daily teachings for hours of a Missionary, who is deeply sensible of his shortcomings, but who ardently loves his work, and longs for the salvation of his charge. These boys are now carefully reading Watson's "Conversations for the Young," in combination with a Scripture course of the history of God's ancient people, from the call of Abram to the

entrance into the promised land. Every morning, from ten to eleven, (or, in England, from half-past four to half-past five o'clock A.M.,) an effort is made, throughout the school, as well as in the first class, in the religious lesson to reach the souls of these poor children of idolatry. Were the hour a little later, I might hopefully enlist a larger number of the *simultaneous* prayers of those in my dear native land who appreciate the importance of Christian education in India and Ceylon. Yet there are not a few of the lovers of our Zion who may be found, even at this early period of the day, before the calls of business demand attention, employing the peaceful privacy of the closet in importuning a throne of grace for blessings on a fallen world. May I not, then, seek the prayerful co-operation of the early risen, whether the man of comparative leisure, or the active tradesman, or the poor, working man, or the mother or daughter in Israel, and —for I would least of all forget them— of the afflicted, who, on a bed of languishing, imagine that they can do naught for God's cause excepting to pray for it, but whose prayers are part of the church's richest treasure? To all such I would say, if I could, Remember, in your pleadings, the youths of the Jaffna English school, and pray that in their young hearts, steeped from infancy in Heathen conceptions, the words of human weakness may be made instrumental, under God's blessing, in effecting a permanent lodgment for the truth. And to those who are unable to pray for us at the very hour of our religious engagements, I would still say, Remember us for good, beseeching that our teachings throughout each day may be blessed from above. The church possesses a mighty power, if she would but use it for the world's conversion, concentrating on various portions of God's vineyard, as they successively present themselves before her, the supplications of her myriads. O, if our Christian friends did but know how cheered we feel when we have the consciousness of their support at the mercy-seat, they would not hesitate or forget to accord it. Occasionally, when I have been low and despondng,—and in India such times *do* come, —an English letter has reached me, containing expressions from friends at home such as this:—"You are remembered every day by name in your hallowed work;" and I have been enabled to receive the comfort as from heaven, and have gone back to my duties encouraged and strengthened.

I am not going to attempt to explain the *rationale* of the power of prayer; God has appointed it, and promised to bless it to the conversion of the world. And what I, for one, feel that we want in this remote corner of the Lord's harvest-field is a livelier sympathy on the part of God's distant people. Our machinery seems complete, our progress is externally satisfactory; but we want the breath of Omnipotence in our midst; and that is vouchsafed in answer to intelligent, defined, earnest supplication.

Pardon me for lingering over this subject: I feel it to be of vast importance, and I may say that I am emboldened thus to appeal to those who seek the prosperity of Zion, on account of the peculiar advantages that Jaffna enjoys over many parts of India. The obstacles that impede a native who wishes to embrace Christianity are very great among us, far greater, indeed, than English Christians are generally capable of appreciating; yet they are considerably less formidable than, for instance, in Madras, where caste prejudices are far stronger. Here Christian light has been so extensively diffused over a small surface, geographically partitioned off from the great continent, that the mind of the people collectively is at least shaken in its old attachments. In many instances, the father or guardian is favourably impressed, or, even if a strict Heathen, will offer a comparatively feeble resistance to the good desires of the youth under his charge. To a considerable extent the educated Tamil people are now "halting between two opinions."

Besides, recent years, blessed be God, *have* actually given us some most encouraging instances of success in this very department of Missionary toil; and these our friends may regard as the pledges of favourable replies to their intercessions. It was but on Sunday, the 12th ult., that my respected Superintendent, Mr. Walton, (to whose earnest and able Tamil sermons on the Sabbath morning I attribute much of the good effected among the young,) baptized, by the name of William, a young man named Vettivaloe, who left the central school so long ago as December, 1853. This is the seventh pupil from this school that God has given us during the last two years: surely we may thank Him and take courage. On inquiring from William about his religious convictions, he dates them from a small voluntary religious meeting to which, four years ago, I had the privilege of

inviting him and his class-mates. And it is remarkable that, whatever may have been the effect of direct school-teachings, every one of the seven youths referred to, appears to have begun to seek his soul's salvation in connexion with this private meeting out of school-hours. I would, then, also invite the prayers of Christian brethren and sisters to this meeting, which I am recommencing after temporary but unavoidable intermission, and intend to hold in future on each alternate Sunday at a quarter past five o'clock, P.M.; just when it is noon with you. To my own mind it is an intensely interesting occasion, when, in answer to a direct religious appeal to Hindu boys, I see before me those whose eternal welfare is nearest my heart voluntarily assembling, with the avowed object of seeking the way to heaven. You will not wonder that my breast has often, at such times, been filled with deep emotion; while, with a heartfelt consciousness of unworthiness to be so employed, I have had grace given me to warn and intreat these poor lads to flee to the open arms of the world's Redeemer.

My space will not permit my detailing, as I might do, individual cases of absorbing interest among my boys; some who gave me hope are already dead; others, who promised well, succumbed, and are spiritually dead. Such cases of interest continue to engage our attention and our prayers. Of the twenty boys in my class God has graciously given me five; another was baptized in infancy, and two others are Christians as the sons of Protestant European descendants; but twelve remain Heathens, over whom my soul yearns, and the hearts of some of whom, at least, I trust the Holy Spirit is graciously influencing. These boys will, in all probability, remain with me two years longer. Shall not some of them become the Lord's redeemed ones? O, that these twelve especially could be the subjects of ardent and constant prayer at home! I plead for it on their behalf, as perishing souls within reach of mercy, from those whom a daily prayer on their behalf will personally enrich,—from the hundreds of thousands of our beloved church, scattered throughout the length and breadth of privileged Britain.

And with these objects of our solicitude, I am sure we may be permitted to join ourselves. "Brethren, pray for us:" we are engaged in a mighty conflict, and are sorely tried by adversaries and difficulties from without and within. We are deeply convinced that *we* are perfect weakness; but the Lord God Omnipotent reigneth, and can render efficient an instrumentality apparently the most insignificant. May the prayers of the saints be accounted as acceptable incense in his sight; and may clouds, pregnant with refreshing showers, speedily burst, in answer to united faith and supplication, on many a hitherto barren and unproductive spot in the moral wilderness, where those who have been "thrust forth" as "labourers," rely on the promise that "the desert shall rejoice, and blossom as the rose!"

CHINA.

Extract of a Letter from the Rev. Josiah Cox, dated Macao, December 12th, 1857.

WITH a thankful heart to the God of all mercies, I write to inform you of my safe arrival in this place a few days ago.

I come back in improved health, and find my colleagues also, with the exception of Mr. Piercy, strong and well. Nor can I refrain from expressing the joy of my heart, in beholding their proofs of a close walk with God, and a faithful zeal in the duties of their Missionary calling. May the blessing of the Most High be shed on us abundantly.

I am thankful to learn that you desire to send us out an additional man or two. I *pray* you to select men of well-furnished minds, and thoroughly disciplined to close study.

Extract of a Letter from the Rev. George Piercy, dated Macao, December 12th, 1857.

ON the 22d of November, I baptized our nurse, of whom I spoke in my note of August 22d. She and her little boy were both baptized together, and will both, I trust, be graciously preserved unto eternal life.

THE CHINESE IMMIGRANTS IN VICTORIA.

More than one communication from the Gold-Fields will have apprized our readers of the pitiable case of these thousands of poor Heathen, so strangely located in the midst of a large population of professing Christians; and we are glad to be able at length to announce that something has been attempted for their benefit. Three Native Evangelists have been procured from China, and are labouring under the auspices of a Committee in Melbourne, composed of Christians of various denominations. This much-needed and judicious measure has already produced good results, as the following extracts from the journal of our Chinese brother, Loo-sam-yuen, employed in the Ballarat district, will show.

Extracts from the Journal of the Native Christian Teacher, Loo-sam-yuen.

March 8th, 1857.—To-day I visited some of the Chinese claims. I went into three tents in succession, and had an interview with twenty-six individuals. They were all at the time unoccupied. In two of the tents the men were pleased when I spoke to them about the doctrines of the Gospel. In the third one I met a man who said that the doctrines of foreigners were better than those of China. On Sabbath-days everyone went to hear the word of God. Government officers were just in their deciding of cases, and were not in the habit of receiving bribes, which was not the case with the officials in China. In these two particulars, he said, Europeans excelled. Others, again, were silent. I answered, Europeans had good customs because they had the doctrines of Jesus; if our country were to follow these doctrines, we should have the same good customs. The reason I came amongst them, I said, was to teach them the doctrines of Jesus, to persuade them with one heart to serve one Lord, and they must not allege that each country has its doctrine, to which it must adhere; for Jesus is Lord of heaven and earth, and he has constituted the whole human race but one family, and makes no distinction between this race and that:—"As you praise Europeans, you ought to follow them even as I do, and you may be able hereafter to instruct others also, and increase the number of believers in Jesus: just as in husbandry, you first sow a single grain; that one grain afterwards multiplies, and every part of the field becomes covered with corn." He then sighed, and said, "Ah, if all believed these doctrines, it would be a good thing."

From this tent I went to another; the inmates, however, were not at all disposed to listen, and made excuses, saying, "Some of us are going out, some are sleeping, and some are preparing their meals." I told them I should be but a short time occupying their attention; it was not a whole day I required of them: why, then, not be willing to listen? I conversed with eight of the men about the importance of the doctrines of Jesus: they made no remarks: I then read to them a portion of Matthew xxii., and told them not to follow the examples of the men spoken of in the verses read. No remark was elicited from them; but they evidently disliked what was said, neither answering nor arguing.

9th.—This day I went to Red Hill, and met six men in a shop. In the course of conversation one man said, "What you tell us of Jesus is very good; but if we do not worship at the tombs of our parents, it will not be compatible with the dictates of right reason. We derive our bodies from our parents; while they live, we cannot adequately repay their kindness: surely, when they are dead, we may offer them worship. The doctrines of Jesus forbid the worship of deceased parents; who, then, will feel disposed to follow them?" I told him his not understanding the doctrine of rewards and punishments kept his mind unsettled;—that I formerly entertained the views he held, but afterwards, on close reflection, I came to the conclusion that, if there be a future state of retribution, then the worship of deceased parents was altogether useless. He then said, "What do you mean?" I replied, "The good and the wicked of this world will assuredly be recompensed by God according to their works. There are only two places in the future world, namely, heaven and hell; either in the one or the other men will be rewarded or punished; so, then, it is wrong to worship the dead." He did not believe what I said, and left me. I then conversed with other persons for some time; but none of

them appeared disposed to argue,—so I returned home.

10th.—To-day I went to the shop of a person named Chiong. There were five persons there. When they saw me, knowing that I was in the habit of teaching the people the doctrines of Jesus, they inquired, "Are you come to talk about Jesus?" I answered, "I eat his rice, and his work I ought to do." I then asked them, "Do you believe in Jesus?" They answered, "The gods in this locality seem really possessed of divinity; there is nothing we inquire of them, and they tell us of, that does not tally with subsequent facts." "Then," I said, "You may regard me, too, as possessed with the same attribute; for I can tell you whether you will do a good or a bad business. Do not say that your gods alone are infallible oracles; this is altogether a deception. The foreknowledge of your gods appears to depend altogether on men's wishes. They predict good or bad just as it suits the inquirer." The men were not at all pleased, and did not say a word in reply. I again asked them, "Are the gods the gods of all men, or of yourselves alone?" They replied, "Of all men." I said, "Then you must not be angry; for your gods cannot be angry. I said before, that your gods had no knowledge; but I do not say that you have no knowledge. Do not be offended."

I went on further to another place, where I met eight new comers, who told me they had no means of subsistence since they came to this place, had neither acquaintances nor friends, and had met no one to give them employment. In their distress they did not know to whom to look for assistance. I then spoke to them about the Gospel of Jesus, which had power to console men, and told them not to be cast down, that from to-day's circumstances they could not judge what to-morrow's would be. I recommended them to go to a shopkeeper, and borrow something for their present relief, and to repay him afterwards when they were able. I interested myself in their behalf, and got the shopkeeper to assist them to some extent. I then spoke to them of the love of Jesus to our world, and told them that we ought, according to our ability, to engage in doing good. Having spoken to them these words, I bent my steps homeward.

11th.—To-day at ten o'clock A.M. I went to a store, and had an interview with eight persons. One of them had heard me previously at Golden Point. He said, "How is it that amongst Christians there is no regard paid to divination?" I answered, that the system of divination was altogether of human invention; that amongst the ancients there were no books on that subject. Works on that subject were the production of modern times, and intended only to extort money from the people, who were really great sufferers by divination. "Pray explain yourself," he said. I told him that, before the system of divination came into vogue, a man who was about to start an enterprise, or build a house, did just as he liked in the matter; no one meddled with him, and he had no unpleasant consequences to dread. But since diviners have sprung up, obstacles are raised in every direction, creating ill-will in one party towards another. If a man wishes to erect a house on a certain site, the diviners make it appear, that though it may prove advantageous to himself, it will occasion bad-luck to his opposite neighbour. When that neighbour comes to know that his good-luck is in danger of being interfered with by the intended building, a feeling of enmity springs up in his heart towards the projector, and thus consequences of a serious and unpleasant nature are sure to follow. Is it not clear, then, that divination is highly detrimental to the interests of the people? Another man in the company remarked, that the doctrines of Christ were pretty good, and inculcated upon men the practice of goodness. I replied, "Do not say, 'Pretty good;' they are altogether good. Jesus says, he who does not believe them will be condemned, and he is Lord of heaven and earth. Think of these words, are they not of solemn import?" Another man then asked, "What proof can you afford us that those who do not believe will be condemned?" I told them that there was a book from which the proof could be adduced. Look into that book, and you will have the required testimony.

March 16th.—To-day I went to the Gravel Pits, and had a talk with five persons in a store. They were all illiterate men, and seeing me take out a book and read it, they appeared alarmed, and said, "We are all uneducated men; were you to read the book to us, it would be of no use." I replied, "Every verse I read I shall explain, that you may be able to understand." They answered, "We are labourers, and do not care about other matters; you had better go

to some other place." I said, "I only wish you to become acquainted with the doctrines of Jesus, that you may escape the miseries of hell." The men felt more annoyed at this. I then left them, and went to Golden Point. I went into a shop, and found four men inside. They began conversation by asking me how it was that amongst Europeans males and females mingled together in society, and thus showed a want of modesty: and why I came to tell them to believe in Jesus, and adopt their customs: this surely was impracticable. I replied, "You all ask me why is there such a want of modesty as there appears to you to exist among Europeans in consequence of the free mingling of males and females on all occasions. It is because it is not proper to introduce into society a thorough separation of the sexes. And when both mingle in European society, it is not a lawless mingling. And in regard to the doctrines of Jesus, both men and women who believe them become united as brothers and sisters; they pay the greatest regard to propriety of behaviour, nor do they permit any impure word to escape their lips; so that although they mingle freely in society, there is nothing of lawlessness in it, the principles they hold prevent such a result." When they heard these remarks, they merely smiled, but made no reply.

(*To be concluded.*)

SOUTH AFRICA.

CAPE OF GOOD HOPE.

Extract of a Letter from the Rev. Joseph Tindall, dated Somerset, West, August 27th, 1857.

WHILE political excitement is shaking kingdoms to their foundations, and wars are devastating various parts of the earth, and party spirit is destroying the peace of several branches of the Christian church, at the little village of Somerset, West, we only know of afflictions which are common to men, men fallen from original righteousness, who have, by gentle chastisement, to be reminded that true greatness, real goodness, la ting peace, unfading glory, are only attainable by grace through faith, which is the gift of God through our Lord and Saviour Jesus Christ.

The very kind, affectionate, and stimulating communication of one of our highly esteemed General Secretaries came to hand in due time. The fact that so many of the excellent of the earth are intensely interested in Missionary operations, and deeply sympathize with those who have left all for Christ's sake and the Gospel's, in their toiling to remove darkness and cruelty from the habitations of redeemed men, and show unto the Heathen their God, is very encouraging.

At this place your Missionaries have laboured with great success. Twenty years ago, here, Missionary life was one of self-denial, privation, and sorrow. Be it understood, of that kind which hath hope, hope which has almost in fruition died. The wilderness has become a fruitful field. The solitary places are glad. Hundreds of adult and infant voices sing loud hosannahs to the Lamb. A goodly number have also joined the throng in heaven, and now chant the chorus of the song of redeeming love, with angels and saints who surround the throne of God.

A few months ago an aged female, who had long been a consistent member of the church, attending regularly all the means of grace, was brought suddenly to the gates of death. During her short sickness, she testified of the power of Divine grace to fit for heaven before the midnight cry is heard. The day before her death she expressed strong confidence in Christ. Her words were, "My time is ended. Come, Lord Jesus, come quickly. I know that my Redeemer liveth." The following day, being the Sabbath, I was engaged, and could not visit her. Mr. Gray was with her before she died. She retained her confidence. A short time before her departure, she called her children together, and took an affectionate leave of them, telling them, "I am this evening going to rest." To her husband, who is sometimes disorderly, she said, "I know your ways;" then exhorted him to repentance. As her end drew near, she said, "My brethren and sisters receive the sacrament to-day in the Lord's house; I shall this day take the sacrament with Jesus." Looking at her daughter-in-law, she said, "Do not hinder me: close the curtains of the bed, I am going." She then prayed, and repeated several verses of two Dutch hymns; after which, she quietly slept in Jesus.

At Newmanvilla the work of the Lord continues to prosper. Our zealous and disinterested brother Lindsay continues his indefatigable labours for the benefit of the coloured classes. Connected with his residence are now two other preaching-places, which, until recently, he and a native Local Preacher, at his cost, supplied alternately. Another Local Preacher has, by Mr. Lindsay, been fixed in business at Robertson, one of the three preaching-places about fifty miles from his residence. The salary is to be met by the profits of the stores. A considerable part of the Teacher's time is to be given to the spiritual improvement of the coloured people.

May 15th.—At three o'clock A.M. I started from home in a light cart, drawn by two horses. At five o'clock P.M. I reached Newmanvilla, having travelled about fifty miles.

Sunday, 17th.—I preached twice to attentive congregations of about one hundred each time; afterwards I met the members, and baptized four children.

18th.—Ten couples were united in the honourable bonds of matrimony. Polygamy does not distract nor divide the church of Christ in the western district of the colony. We hope to be kept from such a dire delusion.

22d.—With a waggon drawn by fourteen oxen, supplied by Mr. Lindsay, who went in company, we started to visit Lady Grey, at which place we halted the following day. This place is also about fifty miles from Newmanvilla. At present it is uncertain whether it will be populated by coloured people. A friend is needed, to purchase and let small plots of ground. The place is well adapted for a Mission-village. In the vicinity are several farms, which supply labour for many poor families.

Sunday, 24th.—The congregation was called together by the cracking of the long African ox-whip, which echoed in the distant hills. The services of the day were conducted in the house of a Dutch farmer. The dining-room and kitchen were filled; the family sat in an adjoining room; a few stood outside at an open window. About sixty persons were present. All were very attentive; a few wept. After the morning sermon, four adults were baptized, who witnessed a good confession, and were deeply affected during the administration of the solemn ordinance.

25th.—In the house of a Dutch farmer, friendly to Missionary enterprise, near to the one in which we held the services of the Sabbath, six couples, who had, for a longer or shorter period, lived together, vowed to be faithful to each other, until separated by death. On leaving the house, a blind man lost his bride, and said, in the midst of the company, *Waar is mijn vrouw?* "Where is my wife?" She knew his voice, soon joined her lord, and became his guide.

Robertson is about fifteen miles from Lady Grey. Betwixt the two places runs a dangerous, wide river, which is seldom fordable in the rainy season. A few weeks ago, Mr. Lindsay came to the ford in the dusk of the evening, not being aware that the water had risen by distant rains. He drove in, and did not discover his error until his horses began to swim, and his cart was nearly under water. Providentially, he had a few weeks before bought two spirited horses, which bore up against the strong current, and with difficulty reached the opposite bank. Had he been drawn by any of the horses with which he formerly travelled, the stream would have carried all away. About the same time, in a river not far distant, a post-cart, horses, and driver were all carried away and lost. Several similar accidents have recently occurred to weary and benighted African travellers, who, far from any habitation, suffer hope to silence judgment, and their life is sacrificed to imprudence.

26th.—I returned to Newmanvilla.

27th.—I reached Somerset, thankful that no accident had occurred, except that my driver fell from the cart, which sided into a hole when crossing a river. I recovered the reins with an umbrella, and returned and picked him up.

BRITISH KAFFRARIA.

We hope that the reinforcement recently sent to Kaffraria will enable our brethren to make arrangements for the re-occupation of Butterworth. The friendly disposition of the Chief Kreili, which has been evinced on more than one past occasion, ought not to be slighted; and a place which has formerly been the scene of so much happy and successful labour ought not to be abandoned to the occupation of those who have bestowed no labour upon it.

Extract of a Letter from the Rev. George Chapman, dated King William's Town, July 28th, 1857.

ALL our stations beyond the Kei are, I hear, very much crowded. Krielie's people have gone to them all, even as far as to Palmerton. Last week Mr. Crouch came down with a message from the Chief Krielie to the first Missionary, to the effect that he now asked for a Missionary from the *old people*, who have formerly been with him to reside at Butterworth. He says he is very sorry that he ever believed the prophet, and regrets much his very foolish conduct. He promises, if one of Shaw's people will come to Butterworth, that he will himself remove to the station, and will protect it and the Missionary, and will do all he can to show his sorrow for his past folly. He is very particular to have a Teacher from the same people who have formerly been with him. But if there is no hope of one of them, then Mr. Crouch was to apply to the Governor. But he says he gave Butterworth to Shaw's people, and it is theirs; and he wishes to have them back again. From the other station I receive messages very frequently, praying that something may be done for them. They seem truly as sheep without a shepherd.

ALBANY.

Extract of a Letter from the Rev. Robert Lamplough, dated Graham's-Town, September 17th, 1857.

SINCE my arrival in this country my health has been very good, better, indeed, than it used to be in England. I have experienced great satisfaction and delight in my work, and never for a moment had cause to regret coming as a Missionary to South Africa.

I have travelled about a little in the neighbourhood of Graham's-Town, and have been delighted in my rides with the wild beauty of the scenery. The climate, too, is very fine, and forms an agreeable contrast to that of England during the greater portion of the year.

A most interesting native service took place during the month of August, an account of which I now send you.

For some weeks previous to this service, a number of candidates had been prepared for baptism by the usual course of examination; and, having satisfactorily answered the questions put to them, both as it respects doctrinal belief and experience, a day was appointed on which they were to receive the Christian ordinance of baptism. I may as well state that there were about forty candidates, amongst whom were Fingoes, and other natives belonging to what is called our Dutch congregation. Many of the candidates had been on trial for church-membership for a considerable period. Not a few professed to enjoy the pardoning love of God, whilst the rest said that they were earnestly seeking the same. Both the native congregations assembled in Wesley chapel (now used by the Fingoes) on Sunday evening. The service was commenced by the singing of a Dutch hymn, after which the Rev. William Impey prayed in Kaffir. A Kaffir hymn was then sung, and I was called upon to preach. The sermon was in English, and interpreted into Kaffir; and as most of the natives composing our Dutch congregation understand English, there would be very few present who would not be able to follow what was said. At the close of the sermon the baptismal service was read, both in Kaffir and Dutch, by the Rev. William Impey, who also performed the rite of baptism. No less than thirty-seven were admitted as members of the church of Christ on this occasion, thirty-two of whom were adults, and five children of various ages. The candidates were arranged in front of the communion, and were baptized as they knelt. Many of them seemed quite overcome by their feelings, which, it was evident, they were unable to restrain. Not a few of the congregation were also much affected; and, indeed, none could witness this deeply-interesting service unmoved. There could not have been less than six hundred natives present, besides a few of the English congregation.

On the following Sabbath, services of almost equal interest were held. Sermons were preached, both in Commemoration and in the native chapels, in aid of the Sabbath-schools; and in the afternoon of the same day an examination of the children connected with the schools took place. The following day, Monday, the united English and native schools assembled in Commemoration chapel. The children and Teachers, to the number of about eight hundred, crowded the gallery, where, from ten o'clock until twelve, they were publicly

examined in Scripture, Catechism, &c. The power of memory displayed by some of the native children was truly surprising, whole pages being repeated without a mistake. Several hymns and pieces were sung by the children of the different schools, which were listened to with great pleasure. Indeed, the singing was first-rate, and, for compass and power of voice, would have astonished some of our English friends. A large number of the English congregation assembled in the body of the chapel, who appeared much interested in the proceedings. General Jackson and his staff were also present, and expressed their gratification at what they witnessed. At twelve o'clock the National Anthem was sung with great spirit by the united schools, and a few minutes afterwards the chapel was cleared. Buns were now distributed in the different school-rooms to the children, who afterwards went to the Flat, where, from one o'clock until five, both Teachers and children amused themselves. The natives seemed to join with all their heart in their different games, which were perhaps not of the quietest character. At six o'clock an English tea-meeting was held. About five hundred sat down to tea. A public Meeting was afterwards held, at which speeches on the subject of Sabbath-schools were delivered. The following evening a native tea-meeting was held. The weather was rather unfavourable; but this did not prevent the room being crowded to excess with natives, who seemed to enjoy the Meeting even more than the English had done the evening before. After tea, many good speeches were delivered, chiefly by the natives, which did them great credit. About ten o'clock the meeting was brought to a conclusion; not, however, without calling forth the remark from some of the natives, that they ought to have had more speaking. Thus terminated, most satisfactorily, our Sunday-school Anniversary services.

I might refer to other interesting circumstances; but I have already said enough, and so will conclude; but not without testifying my delight in witnessing the effect which the Gospel has had upon the minds of many of the natives. What a change must have taken place within a short period! Most of these people were either slaves of others, or sunk to the lowest depths of degradation. Now they are a free and happy people; and anyone to have seen them playing on the day of the school-anniversary, would have said they were the happiest people upon earth. Thus has the Gospel not only enlightened their minds, and changed many of their hearts, but improved their social condition. All that they enjoy they owe to the Gospel. No other instrument of civilization has been brought to bear upon them; but the Gospel, whilst securing them spiritual blessings, has brought temporal benefits along with it.

Extract of a Letter from the Rev. Henry H. Dugmore, dated Queen's-Town, September 12th, 1857.

SINCE I last wrote we have held our Missionary Anniversary services. Mr. Shepstone preached for us in English, and on the Monday we held our Annual Meeting; the proceedings being introduced by a public tea-meeting. The materials for the latter were chiefly provided by our unwearied female friends. The attendance at the services was by far the largest we have ever had. The subscriptions and collections were good; and the feeling of the people in general just what could be desired.

On the Sunday following the services here, I went over to Lesseyton to preach a Missionary sermon in Kaffir. The chapel, which holds, when closely packed, about four hundred, was well filled. The congregation (all Tembookies) startled us at the close of the service with a collection of £35: of which £21. 10s. was in gold. In the evening, as though to reward the spirit the people had displayed in the morning, God poured out his Spirit, and began a work which is deepening and widening still: a number have already found peace with God, and the daily morning prayer-meetings, which were then commenced, continue to be attended by as many as two hundred at a time, many of whom have to come some miles.

The sum total of our Missionary contributions for the year is £161, being about £100 more than last year.

A revived state of religious feeling continues to exist in the English Society and congregation in Queen's-Town. Several conversions have taken place; and many have been stirred up to greater diligence to make their calling and election sure.

Mr. Brigg has been zealously and actively employed amongst the young members of our English congregation. He seems to possess a special aptitude

for usefulness to that important class of our hearers, and is greatly beloved by them.

For my own part, I am half distracted with the care of the sick, maimed, halt, and blind, and with the starving and dying women and children who are (not flying, but) crawling from the land of famine. Some drop by the way, and are left: some die on my hands. To-day two have been buried, and one yesterday. They come in by hundreds from Kili's tribe. The Civil Commissioner forwards them towards the western districts as he can get them to move on. The worst cases—the living skeletons—fall to my care, till they can rally a little. Several benevolent friends aid in the supply of food, and I am engaged in one way or other with them from morning till night. It is woeful work to have to deal with crowds insensible to every want but one. "I am hungry!" "I am dying!" "I am already dead!" are the exclamations that assault my ears whenever I make my appearance: and they possess a truthfulness now which they seldom do in Kaffir mouths.

The jail is crammed to suffocation with Kaffir depredators who have been made prisoners; but these are the most fortunate of their kind; for they obtain food, clothing, and shelter. I have these assembled for service, by the direction of the Magistrate, on Sunday afternoons, and try to show them the connexion between their present condition and their national rejection of God's word.

It sadly tasks one's patience to have to do with Heathen human nature under these circumstances. Genuine thankfulness is of rare occurrence. Rapacious selfishness, unfeeling disregard of each others' sufferings, insatiate greediness of help, and sometimes an insolent demand why more is not done for them, are some of the trials one's better feelings have to sustain on account of these miserable victims of delusion. It is well that there are at hand some instances of the wonderful transformation Divine grace can effect in such natures. The community of the Lesseyton station show, that even of such materials Christians, and good ones too, can be made by the agency of the Spirit of Him who is almighty.

We are praying that He who overrules all things may raise from this chaos of misery and confusion a new and better order of things. The Lord hasten it in his time!

FIJI ISLANDS.

Extract of a Letter from the Rev. William Wilson, dated Fiji, March 23d, 1857.

I AM happy to inform you, that the Lord is still favouring us with success. Throughout Fiji the Gospel is regenerating society. Notwithstanding the unwearied efforts of Popery, the envy and enmity of some Heathen, and the cruel menacings of a few cannibal Chiefs, men everywhere "speak of the glory of Christ's kingdom, and talk of his power." The Fijian's admiration of the glory of this kingdom, and his appreciation of the benefits it confers, is shown not only by his industrious efforts to acquire knowledge, and by prayer for an increase of holiness, but also by a new-born liberality of soul which prompts him to subscribe to the support of his Teacher and Minister. In this Circuit, during the two past quarters, the people have contributed, so that all the Teachers and paid agents have been well remunerated, and last quarter a small balance was in favour of the Circuit-Steward. Among a variety of articles were twenty-four whales' teeth. "Now," said the Teachers, "we know that true religion is getting into their hearts, when they are beginning to give their most precious things to God: it was never like this before." They were, however, a little disappointed when they saw the size of the teeth; the contributors had acted like some good friends at home who give silver, but who select a fourpenny-piece instead of a crown.

Perhaps a few extracts from my journal will enable you to form the most correct view of the nature of our work, and of our trials, enjoyments, and prospects.

November 5th, 1856.—To-day I went to Dama to conduct a love-feast, and upon our arrival found a large temporal one furnished. As the people hoped Mrs. Wilson would accompany me, they had made extra preparations, and were not a little disappointed when informed that she was unable to attend because of sickness. In the centre of the Teacher's house there was a pile of *dalo* and bread-fruit, about a hundred weight; this was neatly set upon banana-leaves, and garnished with a circle of

excellent puddings; by the side of all lay a good fat pig, which had been roasted whole. This feast being over, the drum was beat for the love-feast; and before the door-keepers got to their stations the chapel was full, and numbers were carrying branches and leaves to kneel on out of doors. I could not send them away without breaking to them the word of life. After service the Tiliva Chief, a good man, gave them a very suitable address. The benediction was then pronounced, and the crowd reluctantly dispersed. I believed it better to adhere to the home custom, and thus to show to the nominal Christians, that the people of God have privileges peculiarly their own. The love-feast was a very excellent one; and many of the statements of God's people were beautiful illustrations of his providential care and redeeming grace. Some professed to have found peace with God very recently.

6th.—Late last night a schooner came to anchor, and brought us a most acceptable present from our kind friend Mrs. Hoole, in the shape of a large parcel of "Illustrated London News." The illustrations of our gracious Queen's visit to France astonished and pleased the natives, as much as the fact did ourselves. To-day I had a season of power in preaching at Dalomo. On my way I passed over the foundations of the Bua Heathen temples, and their ovens, on which are planted bananas. The man who pointed out the black burning soil in which so many human beings had been roasted, said, "We threw the heads and bones into the river." Thanks be to the God of mercy and of love, such diabolical doings have now ceased in this immediate neighbourhood!

9th.—To-day I rode to Naulumakula, and the second visit did not diminish our admiration of the scenery, nor our pleasure in worshipping with those children of the woods and hills. Sixteen couples were joined in matrimony, and promised solemnly to lead a pure and new life.

11th.—I met the weekly class of young men, who give promise of usefulness; some are very earnest to acquire useful knowledge, and, we trust, are also endeavouring to grow in grace.

12th.—I held our Teachers' weekly meeting, read one of Mr. Hunt's lectures, gave them a text and skeleton on which they were to meditate and preach from next Sabbath, and heard their task in the Catechism and report their Sunday labours. One member is expelled for beating his wife, a very common sin in Fiji.

16th.—I preached at Tiliva and Bua on the sin of lying, and trust, by the blessing of God, it may turn many from this abominable and abounding vice. Some said that to-day the word of God struck them to the earth. May it strike them to the heart also! for in nothing do Fijians more resemble "their father" than in lying.

18th.—I met the instruction class, and gave lessons in writing, reading, history, and theology. In the evening I preached at Bua.

Sunday, 30th.—Nakula, a Heathen town situated on the banks of the Bua river, and famed for the tenacity with which it has clung to Heathenism, has at last yielded to the power of Christianity. We visited this town frequently; but the more important people generally fled into the bush when they saw us approach, as if conscious that they could not resist the exhibition and application of the truth. Their weakness made us feel stronger, and their timidity increased our boldness; and now He who is "mighty to save" has prevailed. But what an amount of work remains to be done when a purely Heathen town nominally embraces Christianity!—children, wild as the ass's colt, to be instructed; women, ground down to the dust, to be elevated in the social scale; and men, whose hearts are polluted and minds dark as the shadow of death, to be pointed to the Fountain and the "Sun of Righteousness." There is only another small town in the neighbourhood which is not Christian. We visited it last week, and endeavoured to ascertain the cause why they remained Heathen, and they told us that a Chief in Tiliva had commanded them to wait: we waited upon him, and he very soon endeavoured to prevent the sermon which we had prepared for him by saying, "They may all *lotu* next Sabbath."

December 6th.—Late this evening a man from a biche-de-mer vessel was brought to Bua ill with dysentery. He brought a note from his Captain, who very respectfully asked medical help for his suffering man. The poor fellow was much exhausted, having been carried about twelve miles overland, and was exposed to the night air and dew. The schooner was weather bound.

7th.—I preached at Bua in the morning, conducted the school and preached at Dalomo in the afternoon and evening. Prayer, physic, and provisions of a suit-

able nature have produced hopeful symptoms in the sick sailor. To-day Tausa, a small Heathen town, *lotued.*

19th.—I have suffered severely the last week from tic doloureux. To-day we have been surprised and delighted by the arrival of an English mail, and a box of valuable articles from some kind, but as yet unknown, friends, to whom we give hearty thanks, and pray that God may bless them.

20th.—A very happy day. The news received yesterday have been most satisfactory,—peace obtained to our nation, prosperity to our Connexion, and an increase to the Mission annual income. "Praise God, from whom all blessings flow!"

22d.—I visited in the forenoon, and had a long conversation with the Tiliva Chief, the Circuit-Steward, upon the duty of professing Christians supporting the church. He is a very intelligent man, and an excellent Preacher: he acquiesced heartily, and said, he hoped it would soon be accomplished in this Circuit. I visited Tui Bua, to ask him about the quarterly collection, and urge upon him the duty of Christian marriage. Although neither he nor any of his people meet in class, yet he said they would support their Teacher, and that he was resolved to get married, as soon as ever he could prepare a feast. If so, his example will have great influence for good on many other polygamists in this place. I went to Dalomo to inspect the posts of the Heathen temple previous to purchasing them. The Priest has become Christian, and desires to turn them to account. It was pleasing to see the foundations overgrown, and the site, where many a devilish scene has been acted, only marked by four fine orange-trees bending with fruit.

23d.—I spent the forenoon in assisting the Circuit-Steward to divide the Teachers' quarterage, and in entering it in the book. I preached at Bua in the afternoon. The Christians who have recently *lotued* at Nakula were present: it was very touching to see the poor old Priest, who had so long served Satan, bowing his untutored knees to God as he entered. Bless God, Heathenism is now swept from this place: the two towns which marred the beauty of the moral landscape are now nominally Christian, and on the other coast the work is progressing gloriously. To-night a canoe arrived from the neighbourhood of Somosomo, and reports that towns are *lotuing*, and that in several chapels are built, and the people meet in them on Sunday: but there is neither Teacher nor Missionary to preach to them, the work having grown overwhelming. Lovers of the Saviour in England, send us help.

25th.—We were favoured with a good influence during the morning service; several wept aloud, I believe some on account of their sins, and some for joy, remembering the Saviour given. Several Chiefs were in town from the back of the land, who have very recently embraced Christianity: they appeared deeply impressed with the sober but cheerful joy of the Christians, and not a little rejoiced that they received a very fine turtle as their portion for a Christmas dinner. The Circuit-Steward, unknown to me, had invited the Chiefs of each town where Teachers are stationed to come and dine with him, when he gave them an address on the duty of supporting their Teachers, and asked their kind co-operation, which they cheerfully promised to give.

26th.—I took a long walk in the woods for the benefit of my dear son's health, and was delighted with the variety and beauty of the trees and flowers. In the evening I conducted the prayer-meeting, and met my Friday class. One of the members who had not paid his subscription, and is rather apt to forget that it is a duty to be "not slothful in business," appeared much ashamed when asked how much he owed his Lord, and said he would pay soon. Very hot weather, and much rain; this swells the rivers, and converts Fijian paths into streams, thus rendering many of our places inaccessible to the Missionary for a short season.

(*To be concluded.*)

ARRIVAL.

The Rev. George Sykes arrived safely at Belize, Honduras, January 14th, 1858.

The amount of contributions and remittances announced on the Cover of the Notices this month is £19,836. 9*s.* 0*d.*

LONDON:—PRINTED BY JAMES NICHOLS, HOXTON-SQUARE.

BEDFORD AND NORTHAMPTON DISTRICT.

	£.	s.	d.
Higham-Ferrers	59	4	10
Market-Harborough	8	18	7
Biggleswade	69	15	0
Luton, &c.	66	15	8
Dunstable	39	3	11
Ditto, for 1858	12	12	2
Newport-Pagnell	40	0	0
Daventry, &c.	77	10	3
Aylesbury	12	12	0
Oundle	19	9	2
St. Ives, &c.	30	0	0
St. Neot's	91	6	0
Northampton	64	12	11
Bedford, &c.	165	6	8
Leighton-Buzzard	23	10	0
Wellingborough	38	0	0
	818	17	2

LIVERPOOL DISTRICT.

Liverpool, North	60	0	0
Liverpool, South	205	6	11
Liverpool, Welsh	30	10	10
Birkenhead	90	18	11
Southport	38	17	4
Carnarvon, &c.	9	10	5
Runcorn	46	5	1
Wrexham	67	10	7
Wigan	29	13	10
Warrington	80	9	10
Blackpool, &c.	42	2	10
Ormskirk	28	0	0
Welshpool	38	19	0
Whitchurch	63	0	7
Chester	130	15	10
Preston	34	10	9
Ditto, (Juvenile)	7	18	2
St. Helen's, &c.	94	11	4
Holyhead	4	10	9
Lancaster	63	10	8
	1167	3	8

SHETLAND ISLES DISTRICT.

District	25	2	7

EDINBURGH AND ABERDEEN DISTRICT.

	£.	s.	d.
Edinburgh	29	0	0
Perth	1	5	0
Greenock	28	16	8
Banff	17	0	6
Stirling	5	13	0
Arbroath	23	0	1
Aberdeen	15	8	6
Dundee	7	6	6
Haddington	10	0	0
	137	10	3

CHANNEL ISLANDS DISTRICT.

Guernsey (French)	10	19	2
Guernsey (English)	35	4	8
Jersey (English)	56	0	0
	102	3	10

SHEFFIELD DISTRICT.

Doncaster	146	8	2
Bakewell	18	3	3
Retford	54	13	2
Rotherham	37	8	11
Sheffield, East	149	4	7
Wath	38	2	0
Worksop	68	14	8
Sheffield, West	154	8	8
Chesterfield	75	15	6
	739	18	11

BRISTOL DISTRICT.

Bristol, North	49	18	4
Bristol, South.	51	0	0
Ledbury	23	19	8
Banwell	65	12	7
Kingswood	20	2	4
Downend	29	0	0
Hereford	40	0	8
Newport	60	0	0
Monmouth	22	6	0
Cheltenham	115	15	6
Bridgend	44	7	9
Weston-super-Mare	24	1	10
Abergavenny	33	16	11
Dursley	25	0	0
Pontypool	81	19	7
Gloucester	98	8	8
Cardiff	67	14	6
	853	4	4

HALIFAX AND BRADFORD DISTRICT.

	£.	s.	d.
Second Huddersfield	155	7	10
Todmorden	30	0	0
Great Horton	9	15	8
Halifax	168	4	0
District	451	7	6
	814	15	0

OXFORD DISTRICT.

Wantage	17	8	5
Chipping-Norton	34	1	0
Kineton	10	10	4
Watlington	19	15	9
High Wycombe	25	14	8
Witney	53	6	8
Reading	37	12	7
	198	9	5

DEVONPORT DISTRICT.

Devonport	64	18	4
Plymouth	145	3	2
Brixham, &c.	20	15	8
Callington	40	0	0
Tavistock	32	12	8
Liskeard	58	7	4
Holsworthy	40	0	0
Kilkhampton	18	2	6
Ashburton	32	17	9
Camelford	14	15	9
Kingsbridge	30	11	0
	498	4	2

NEWCASTLE DISTRICT.

Newcastle	115	13	2
Gateshead	28	15	4
South Shields.	26	6	9
North Shields.	37	9	8
Sunderland	183	3	6
Shotley Bridge	15	15	7
Hexham	67	0	6
Blyth and Morpeth	19	19	2
Allendale	24	8	4
Durham	70	11	0
Houghton-le-Spring	72	15	5
Berwick	12	0	0
Wolsingham.	26	9	1
Alston	9	1	7
	709	9	1

BIRMINGHAM AND SHREWSBURY DISTRICT.

	£	s.	d.
Wednesbury.	490	0	0
Stourport	1	12	0
Evesham	18	15	2
Walsall	178	16	11
Ludlow	32	15	0
Coventry	91	11	10
Hinckley	31	15	6
Dudley	261	19	8
Birmingham.	61	2	3
Madeley	97	6	3
Leamington	71	9	7
Bromsgrove	21	10	8
Wednesbury.	142	10	10
Stourbridge	90	0	0
Shrewsbury	55	0	0
Wellington	62	17	5
Worcester	31	5	0
Redditch	23	11	9
	1763	19	10

LEEDS DISTRICT.

First Leeds	64	12	6
Second Leeds.	38	7	8
Third Leeds.	95	19	3
Fourth Leeds.	155	1	10
Birstal	100	0	0
Pontefract	137	3	5
Otley	75	4	1
Knaresborough.	32	7	9
Woodhouse-Grove	45	9	10
Dewsbury	74	13	8
Wakefield	61	10	0
Harrogate	38	12	2
Cleckheaton	26	14	10
Bramley	53	3	10
Profit on Breakfast Meeting	8	0	0
	1007	0	10

NORWICH AND LYNN DISTRICT.

Diss	44	7	0
Thetford	3	3	0
Walsingham.	25	0	0
Downham	70	16	0
Swaffham	13	12	2
Lynn	28	17	10
Wisbeach	36	5	0
Ely	38	13	4
North Walsham	17	8	9
	278	3	1

MACCLESFIELD DISTRICT.

	£.	s.	d.
Stafford	49	15	0
Nantwich	50	0	0
Cheadle	36	8	1
Macclesfield	235	12	6
Uttoxeter	13	6	8
Congleton.	39	2	5
Northwich	81	10	8
Sandbach	40	13	0
Newcastle	55	17	6
Tunstall	154	10	4
Buxton	70	8	11
Longton	69	14	0
Leek	74	7	2
	971	6	3

CORNWALL DISTRICT.

Penzance	129	9	2
St. Austell	117	13	3
Helston	168	18	6
Redruth	89	13	7
St. Ives	59	11	6
Camborne	185	1	9
Tuckingmill.	13	10	0
Hayle	80	5	6
St. Just	82	7	4
St. Columb	19	15	6
Marazion	32	10	7
St. Agnes	39	15	7
St. Mawes	36	0	0
Truro	66	18	2
Falmouth	22	10	0
	1145	0	5

YORK DISTRICT.

York	41	0	1
Easingwold	47	0	11
Malton	68	0	0
Pickering	25	1	11
Ripon	10	9	6
Selby	45	4	4
Scarborough	139	18	9
Tadcaster	41	10	7
Thirsk	33	11	6
	451	17	7

MANCHESTER AND BOLTON DISTRICT.

Bacup	166	2	2
Bolton	82	9	1
Stockport, South	42	19	8
Fifth Manchester	25	13	0
	317	3	11

HULL DISTRICT.

	£.	s.	d.
Howden	191	11	3
Ditto, Juvenile	18	7	4
Hull, West	50	5	7
Brigg	38	1	7
Epworth	16	2	6
Driffield	94	16	0
Beverley	28	13	0
Snaith	31	10	7
Patrington	1	12	9
Grimsby	79	12	0
Gainsborough.	88	10	0
Bridlington	65	0	0
	704	2	7

PORTSMOUTH DISTRICT.

Poole	30	0	0
Christchurch.	4	6	6
Andover	21	1	0
Chichester	17	10	2
Wimborne	15	0	0
Newport	87	5	1
Portsmouth	25	12	2
Southampton.	64	0	0
	264	14	11

FIRST SOUTH WALES DISTRICT.

Pembroke	46	2	8
Brecon	25	14	11
Merthyr	47	4	5
Swansea	34	7	3
Haverfordwest	109	0	0
Carmarthen	53	17	9
	316	7	0

WHITBY AND DARLINGTON DISTRICT.

Stokesley	80	5	10
Reeth	23	11	0
Bishop Auckland	90	18	5
Darlington	137	14	0
Bedale	49	18	0
District	8	8	0
Whitby	22	13	6
Barnard Castle	45	11	7
Middleham	33	6	4
Stockton	159	9	3
Danby End	18	2	1
Hawes, &c.	30	15	0
Richmond	42	13	6
	743	6	6

NOTTINGHAM AND DERBY DISTRICT.	£	s.	d.
Loughborough	95	0	0
Ashby	88	10	7
Grantham	30	0	0
Cromford	7	4	9
Newark	112	1	1
Burton	48	8	8
Melton-Mowbray	52	2	0
Ripley	50	3	8
Ilkeston	19	16	5
Belper	65	18	7
Mansfield	17	11	7
Bingham	27	5	5
Peterborough	27	10	11
Derby	70	0	0
Oakham	23	10	10
Castle Donnington	24	5	3
	759	9	9

LINCOLN DISTRICT.	£.	s.	d.
Alford	162	12	10
Spilsby	70	0	0
Wainfleet	49	15	2
Louth	29	1	2
Coningsby	128	8	3
Sleaford	112	10	6
Lincoln	74	15	1
Boston	122	13	8
Spalding	30	0	0
Horncastle	94	7	8
Bourne	29	6	4
	903	10	8

SECOND SOUTH WALES DISTRICT.			
Llandilo	2	14	7
District	82	15	7
	85	10	2

ISLE OF MAN DISTRICT.	£.	s.	d.
Douglas	126	14	1
Ramsey	125	17	11
	252	12	0

BATH DISTRICT.			
Bath	29	5	11
Frome	44	0	0
Melksham	52	14	10
Castle Carey	8	19	6
Shepton Mallet	21	0	0
Midsomer-Norton	78	9	4
Devizes	19	18	0
Portland	32	3	6
Shaftesbury	61	3	5
Trowbridge	27	6	0
	375	0	6

N.B. The Christmas Juvenile Offerings are not included in the foregoing list of Remittances, but will be given in detail on the Cover of the "Juvenile Offering" for April.

*** *The cordial Thanks of the Committee are offered for various acceptable Presents to the Society; namely,—*

To William Turner, Esq., Derby, for a parcel of Clothing, &c., for St. Mary's, Gambia, care of the Rev. J. Bridgart.

To Thomas Clegg, Esq., Manchester, for a Cotton Gin, and other Articles, designed to assist in the growth of Cotton at the Gambia, care of the Rev. J. Bridgart.

To the Protestant Missions' Medical Aid Society, for the gift of Medicines for the Gambia, care of the Rev. J. Bridgart.

To the British and Foreign School Society, for a Grant of School Materials, value £5, care of the Rev. J. Buller, Wellington, New-Zealand.

To a few Ladies of Woolwich, for a box of Sundries, care of the Rev. J. Bridgart, Gambia.

To a Member of Society, for a quantity of useful Articles.

NOTICE.

ANY friends of the Society who may possess spare copies of the Annual Report for 1819, will confer a kindness on the Secretaries by forwarding them to the Mission-House, free of cost. Also the Missionary Notices for 1817, or any odd Numbers of that volume.

Contributions to the Wesleyan Missionary Society, received by the General Treasurers, since our last announcement, up to the 15th of February, 1858, some of which are included in the District and Circuit Remittances.

Moneys received at the Mission-House.	£.	s.	d.
Donation on Annuity	300	0	0
A Thank Offering for mercies received	50	0	0
A. B., *Bacup*, by the Rev. W. Illingworth	50	0	0
Legacy of —— Mitchell, £50, less Duty and Expenses	44	13	4
Legacy of Mr. Valentine Ashton, of *Llanryglin, Llanidloes Circuit*, in full of £200	39	4	6
Legacy of Miss Hendey, by the Rev. John Scott	22	17	0
Mr. Miller, *Husthwaite, Easingwold Circuit*, for India	20	0	0
A Friend to Missions, in the *Huddersfield Second Circuit*, by the Rev. W. Jessop	19	10	9
Collected by Miss Farmer, for the Female School at Bangalore	14	1	0
Rev. W. M. Bunting and Family	12	12	0
Mrs. Dawson, *Raithby*, near *Spilsby*, in affectionate remembrance of her three dear sons who have departed this life in the hope of a better, towards the erection of a new chapel at Mecha, George-Town, Demerara, by Rev. E. Spratt	10	0	0
Legacy of Miss Marry, of *Haddington, N. B.*, for Indian Missions	10	0	0
Mrs. Robert Wood and the Misses Wood	10	0	0
Mrs. Hughes, *Madeley*, by the Rev. J. T. Sanger	10	0	0
Subscriptions at *Calcutta*, by Mr. Remfry	10	0	0
Mr. D. W. Hird, *Bedale*, Donation of a half-year's Interest on Principal advanced on Chapel Property	8	4	0
Miss Shepherd, *Southport*, for Fiji	5	0	0
Ditto, *Ditto*, for India	1	0	0
S. C., by T. C.	6	5	0
C. M. Robison, Esq., by John Vanner, Esq.	5	5	0
J. Pattinson, Esq., *Penrith*, for India	5	0	0
An *Otley* Farmer, for India	5	0	0
Mr. Thomas Kay, *Woolfold*, near *Bury, Lancashire*, for Fiji	5	0	0
Donation, from "*Lundum*," by Rev. T. Thompson, M.A., *Lincoln*	5	0	0
T. S. Good, Esq., *Berwick-on-Tweed*	5	0	0
H. Fizan, Esq.	5	0	0
J. P. B. Westhead, Esq., M.P., *Leigh Castle, Kidderminster*	5	0	0
A Friend to Missions, *Harrogate*, by Rev. R. Hardy	5	0	0
Young Men at Messrs. J. and R. Morley's, *Wood-street, City*	4	4	3
H. H. Cook, Esq., *Lynn*, for 1858	3	3	0
Ditto, Donation for India	2	2	0
J. W. A., by London Missionary Society	3	0	0
Sir R. Bethell, M.P., Attorney-General, by Rev. T. Clulow, *Aylesbury*	2	2	0
Captain John Hall, R.N.	2	2	0
Mr. John Hall, jun.	2	2	0
J. Johnson, Esq., *Reading*	2	2	0
Mrs. Lumbart, *Ditto*	1	1	0
Mr. Huckerby, *Bingham*, for India	1	1	0
A Friend to India Missions, by Mr. Bryant, *Landkey, Barnstaple*	1	1	0
Messrs. Ainger and Son	1	1	0
A Hoarded Guinea, by Rev. R. Hardy, *Harrogate*	1	1	0
A Teetotaller's Thank Offering, for Fiji, by Ditto, *Ditto*	1	0	0
Mr. Crosby, a Thank Offering, for China, by the Rev. G. Buckley, *Epworth*	1	0	0
Miss Milner, *Southport*, for India	1	0	0

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The Wesleyan Missionary Notices,

RELATING PRINCIPALLY TO

THE FOREIGN MISSIONS

UNDER THE DIRECTION OF

THE METHODIST CONFERENCE.

MISSIONS COMMENCED, 1769.] [SOCIETY ORGANIZED, 1816.

APRIL, 1858.

CONTENTS.

	Page.
Anniversary of the Wesleyan Missionary Society	49
The Chinese in Australia	52
Fiji: Journal of the Rev. W. Wilson	54
Gold-Coast: Letters from the Rev. J. A. Solomon and T. Laing	59, 60
Newfoundland: Letter from the Rev. H. Daniel	61
Death of the Rev. Dr. Cook, President of the French Conference	62
Arrivals, Departures, Death	64
The "Alice Maud" and the "Florence Nightingale," &c.	*ib.*

CONTENTS OF THE COVER.

Financial Statement for April	2
Remittances	*ib.*
Contributions	4

THIRD SERIES. VOL. V.

FORTY-FIRST FROM THE COMMENCEMENT.

LONDON:

THE WESLEYAN MISSION-HOUSE,

BISHOPSGATE-STREET-WITHIN;

WHERE ALL LETTERS AND COMMUNICATIONS ON THE BUSINESS OF THE SOCIETY ARE TO BE ADDRESSED TO THE GENERAL SECRETARIES.

All Drafts and Post-Office Orders remitted to the Mission-House are to be made payable to the Rev. Elijah Hoole, D.D.

Price One Penny.

No. 52. *Third Series.*

WESLEYAN MISSIONARY NOTICES, &c.

APRIL, 1858.

ANNIVERSARY

OF THE

Wesleyan Missionary Society,

1858.

THE COMMITTEE of this Society respectfully invite the attention of their Friends in Town and Country, and of the Christian Public generally, to the following Announcements connected with the ensuing Anniversary of the Society in London.

The times and places of the *Week-Day Services* in connexion with this Anniversary will be as follows:—

On Tuesday Evening, April 27th, at Seven o'clock, in *Hackney Chapel*, The REV. SAMUEL COLEY, of Manchester, will preach;

On Wednesday Evening, April 28th, at Seven o'clock, *City-Road Chapel*, The REV. JAMES DIXON, D.D., of Manchester;

On Thursday Morning, April 29th, at Eleven o'clock, in the *Large Room* of the *Centenary-Hall, Bishopsgate-Street-Within*, The REV. FRANCIS A. WEST, PRESIDENT OF THE CONFERENCE;

And on Friday Morning, April 30th, at Eleven o'clock, in *Great Queen-Street Chapel, Lincoln's-Inn-Fields*, The REV. THOMAS GUTHRIE, D.D., of Edinburgh.

The following are the Arrangements made for Sunday, May 2d:

City-Road Chapel, at Half-past Ten, the Rev. Thomas Guthrie, D.D., of Edinburgh.
at Half-past Six, the Rev. Francis A. West, President of the Conference,

Great Queen-Street Chapel, at a Quarter before Eleven, the Rev. Samuel D. Waddy, of Sheffield,
at Three, the Rev. Samuel Coley, of Manchester,
at Half-past Six, the Rev. Frederick J. Jobson, D.D., of Bradford.

Spitalfields Chapel, at Half-past Ten, the Rev. Frederick J. Jobson, D.D.,
at Half-past Six, the Rev. Thomas Aubrey, of Bangor.

Southwark Chapel, Long-Lane, Borough, at Half-past Ten, the Rev. Thomas Aubrey, at Six, the Rev. Samuel Coley.

Lambeth Chapel, at Half-past Ten, the Rev. John Farrar,
at Six, the Rev. James Dixon, D.D.

Hinde-Street Chapel, Manchester-Square, at Eleven, the Rev. Robert Wallace, of Londonderry, at Half-past Six, the Rev. Benjamin Field, formerly Missionary in India.

Sloane-Terrace Chapel, Chelsea, at Half-past Ten, the Rev. John Rattenbury,
at Half-past Six, the Rev. Robert Wallace.

Liverpool-Road Chapel, Islington, at Half-past Ten, the Rev. James Dixon, D.D., at Half-past Six, the Rev. John Hannah, D.D.

Hackney Chapel, at Half-past Ten, the Rev. Benjamin Field,
at Half-past Six, the Rev. Samuel D. Waddy.

THE ANNUAL MEETING

of the Society will be held in Exeter-Hall, Strand, on Monday, May 3d. The Chair will be taken at Eleven o'clock precisely, by

THE RIGHT HONOURABLE LORD PANMURE, K.T.G.C.B., &c., &c.

A COLLECTION, in aid of the Society's funds, will be made after each sermon, and in the course of the Public Meeting.

☞ In order to avoid interference with other arrangements respecting Exeter-Hall, which the Committee cannot control, the Hall doors will be opened at *Half-past NINE o'clock*, instead of Ten o'clock.

The Admission to the Annual Meeting will be by Ticket. Applications for Tickets to be made to the Ticket Committee, at the Wesleyan Centenary Hall and Mission-House, Bishopsgate-Street-Within, on Tuesday, April 27th, and following days, from Eleven to Four o'clock. The Tickets will be distributed according to the usual regulations.

On Saturday, May 1st, it is proposed to hold a Breakfast-Meeting at the LONDON TAVERN, at Nine o'clock in the morning, in behalf of the Society's Mission to CHINA.

It is also designed to hold a Special Meeting for Prayer, to implore the Divine blessing on the operations of the Society, and especially on the Anniversary Services, on the evening of Saturday, May 1st. This Service will be held in the Morning Chapel, City-Road, and will commence at Seven o'clock.

WITH the greatest earnestness does the Committee request the attention of the friends and supporters of the Wesleyan Missions to the Anniversary Services now announced. By the good Providence of God, the affairs of the Society continue in an improved position. The Expenditure of the year has been met by the Receipts, and provision has also been made for the Outfit and Passage of the Ten additional Missionaries whom the Committee hopes to send this year to India. For this happy consummation the Committee is most thankful, and is encouraged to hope for the advancing prosperity of the work.

The Committee renews the inquiry, What is the present duty of the Society? Is it not to strengthen, and render more complete in all the means of useful labour, the Missions which have been commenced among Heathen and otherwise neglected populations, in Western and Southern Africa and elsewhere?—to lead on the older Missions, in those places where the population is professedly Christian, to a state of pecuniary independence and self-support, as has been done in British America and Australia?—and especially, in obedience to the loud call of Divine Providence, to direct its attention and energies to those regions of the eastern world which are now open to the Gospel? Is it not the immediate duty of the Society to take its full share in multiplying a hundred fold the means of instructing and saving from the error of their ways the hundreds of millions of Heathens in India and China? It is acknowledged on every hand, that the claims of India are urgent, and that the present opportunity is favourable to evangelical labour. Let it be seen that the supporters of this Society are among those "who know what Israel ought to do."

The world still needs the Gospel; and the Saviour's command to the church to give the Gospel to the world, is still binding on His

professed disciples. Is there any method by which we can better meet the wants of a perishing world, and obey the command of a gracious Saviour, than by enabling the Wesleyan Missionary Society to carry on the work which it has commenced? May the result of the Anniversary Services afford proof that the friends of the Society, being assured that "in due season we shall reap, if we faint not," are "not weary in well-doing."

ELIJAH HOOLE,
GEORGE OSBORN,
WILLIAM ARTHUR, } General Secretaries.

*** Our Friends who may intend to visit London from the country, in order to participate in the Approaching Missionary Services, are respectfully informed, that an Address-Book will be opened early in April, at the Wesleyan Centenary-Hall and Mission-House in Bishopsgate-Street, under the care of the Porter, in order to receive and record their *London-Address*, whilst they shall remain in Town, and thus to facilitate any desirable communication between them and the Missionary Committee and Secretaries, or other friends.

The Annual Meeting of the Auxiliary Society for the London District will be held in Great Queen-Street Chapel, on Monday Evening, May 17th,—and Sermons will be preached in various Wesleyan Chapels in London on Sunday, May 16th, in connexion with that Meeting. The particulars will be announced on the Cover of the "Missionary Notices" for May.

THE CHINESE IN AUSTRALIA.

We continue Loo-sam-yuen's simple narrative of his conversations with his Chinese countrymen in Australia. It appears to be a gracious providence, that a Native Teacher should have been found for the introduction of the Gospel among the Chinese colonists. Their removal from their own country, and their residence among Englishmen, may prove helpful to their deliverance from the shackles of ancient tradition, and to their reception of the truth which makes man free from the bondage of sin and death.

Extracts from the Journal of the Native Christian Teacher, Loo-sam-yuen.

(*Concluded from page* 42.)

April 1st.—To-day I went to Red Hill. I had an interview with the head man, who, seeing me from his tent door, asked me to walk in and have a chat. There were nine persons inside, all disengaged. One of the number remarked, that at the present time hostilities were going on in Canton between Englishmen and Chinese. Another person observed, that the English people were in the right; a third party remarked, that they were in the wrong. And all asked me whether I knew what the result of the present war would be. I replied, that it was not within my province to tell them that, they would know it by the victory or defeat of the parties engaged in the contest. No

reply was made. I told them my business was to seek opportunities to communicate to them the knowledge of Christ's doctrines, and for this work I should always be ready. Those of them who felt inclined to hear me requested me to talk to them about scriptural subjects. I then spoke to them about the exceeding sinfulness of the human race. "Do you know it?" I asked. No reply was given. I told them why it was that Jesus came down from heaven. "Do you know this truth?" They all answered, "We do not know." I then spoke a long while about the Saviour's mission. After they had listened, some appeared pleased, others displeased. The latter said, "These things do not concern us Chinese." "If they do not concern you," I said, "why should I be coming to tell you about them?" One man asked, "Is it because the English people wish us to believe in Jesus that they have engaged you to come and exhort us?" I answered, "If they did not wish you to believe in Jesus, of what use is my coming amongst you?" I moreover said that all nations have but one Lord.—"Do not say that China and other countries have different lords; by saying such things you show you are fools." They all kept mute. I then exhorted them to believe in Jesus, to repent of their sins, and seek the renewing influences of the Holy Spirit, and they would then be able to practise good works; but if they did not believe in Christ, they would not be able to do anything that was good, nor secure to themselves future happiness. No reply was made. I spoke yet a little longer, and then went home.

May 7th.—To-day I went to Red-Hill, and had a conversation with four men I met in a shop, who appeared disposed to listen to what I told them about the Gospel. After awhile I went to another shop, where I met six new arrivals, who were exceedingly low-spirited. I inquired why it was they were so sad. Their answer was that they had come to this gold-field without any means, and they had no relations of whom they might borrow some money to provide themselves with necessaries. Situated thus, they could not see how they could live from one day to another, —was not this sufficient to make them sad? I then explained to them what is contained in the Gospel of Matthew regarding God's providing the birds of the air with food, and told them not to fear,—that God was able to provide for them too. I told them to believe in him, and he would take care of them. I afterwards went into another tent, where were three persons to whom I had on a former occasion spoken about the doctrines of Jesus, and they then appeared glad to receive me; on this occasion I again had some talk with them, and then went home.

12th.—To-day, after breakfast, I went to the Eureba, and had an opportunity of conversing with several new-comers about men's condition as sinners. They were not pleased. I still, however, kept talking on to them, when two of them, who were acquainted with the doctrines of the Gospel to some extent, remarked that, while they were in Hong-Kong, they used to go to a chapel to hear the doctrines that were preached there; but they could never understand them thoroughly. For example: it was said that Jesus was God; and, again, that Jesus was the Son of God:—can Father and Son be of the same essence? I told them that the doctrine was a mysterious one, and by means of mere human thought it could not be comprehended; but, inasmuch as they had expressed a desire to know something of the subject, I should, according to my ability, explain it to them. I spoke to them for some time on this topic, and, having satisfied them, I returned home.

20th.—To-day I went to the Eureba; was engaged talking to four individuals, when five others joined us. As usual, I spoke to them about the doctrines of Jesus. One of my hearers said, "You are always talking about Jesus, and never talk about other ancient doctrines; what is the reason? We Chinese wish to hear about the ancients of China, and do not wish you to talk about any of the doctrines of Jesus." In reply, I said, "It is important to obey the command of God to preach the Gospel. The stories you wish to hear about the ancients are mere legends, and have no beneficial tendency; whereas the doctrines of Jesus both benefit and renew the mind." I then spoke to them a good while longer; none of them again uttered a word. I cannot tell whether they were pleased or not.

Sunday, 25th.—I went to the Eureba, and addressed the people on two occasions. More than forty persons were present. In the afternoon three Europeans accompanied me. I spoke to the people, a hymn was sung, and a prayer offered, according to the usual custom. There were above fifty hearers. It was not long before the wind and rain dispersed the congregation: we, also,

made our way home. Before starting, Mr. Oddie, seeing two Chinese without shoes, proposed to the company present that a subscription should be raised to supply these people with shoes. Nine shillings were collected, and given to them. The sum was received thankfully. All present highly applauded what was done, and returned home.

June 9th.—To-day I went to Golden-Point. I have an acquaintance there surnamed Chhy. I have generally observed him pleased when hearing about the Gospel. I have, consequently, been induced frequently to pay him a visit. He is, however, on account of his profession as a doctor, often absent from his shop, visiting the sick. On this day I met him. He told me that he was intending to return to China; for his parents were old, and he dared not linger in this country. I told him that his motive for returning was a very good one; that filial piety was considered a pre-eminent virtue among the ancients. I told him that the Gospel of Jesus also inculcated obedience to parents. It was enjoined in the Ten Commandments. He was delighted to hear this. I spent some time talking to him about the doctrines of Christianity. I said, "I do not know whether I shall see you again: if I do not, let me exhort you to bear in mind what I have told you about the doctrines of Jesus: do not forget them; for, if you hold these doctrines, you may expect to obtain the happiness of heaven. Do not fail to believe in God; constantly pray to him; seek of Jesus the pardon of your sins, and attend to the duties of your station. These are my parting instructions." After a conversation of two hours, I took leave of him, and went home.

18th.—I went this day to Golden-Point, and embraced the opportunity that presented itself to communicate the Gospel to six individuals who appeared to be at leisure in a club-house. I went in amongst them. Knowing that I was a teacher of the doctrines of Jesus, they made some not very polite remarks, saying, "You are not like us; you follow foreigners, and teach people not to worship idols nor deceased ancestors. The doctrine of filial piety you utterly disregard. When alive, our parents take care of us; when they are dead, who is to take care of them if we do not?" I replied, "They are then under the care of God alone, man cannot take care of them." I asked them, "Do you think that parents and children can be of mutual assistance to each other, both in this present and the future world? No; if a man were to offer worship to his parents after their decease, his parents could not know of it; if he were to call aloud to them, they could not perceive it. Our parents, too, after death, receive their recompence. If they have been good, God receives them into heaven; if they have been wicked, they are condemned to hell. And what son is able to deliver them from thence, and what parents can from thence send assistance to their sons? Do not believe any of these absurdities; they are all the invention of priests, who make a living by practising these frauds upon the people. Imitate me, and believe in Jesus: serve God, and you will obtain the happiness of heaven. Do not worship idols, or become the servants of the devil and slaves of Satan, thus exposing yourselves to the displeasure of God, and shutting yourselves out from everlasting life." They one and all said, "We will not believe in the foreigners' Jesus. In China, from antiquity, the traditions that have been handed down to us regarding the gods have been one and the same. The system of religion of foreigners is dissimilar: how can you ever get people to believe it?" I told them not to harden their hearts. I, for a great many years, would not believe in Jesus, nor did I know his excellence. But now I knew that all that is on earth is under his government and care, and he is Lord of all. They appeared determined not to believe; so I left them, and went home.

FIJI.

THE Missionaries in Fiji have a claim on the special sympathy and constant intercessions of the people of God. The perils and many trials to which they are subject are sufficiently intimated in the closing portion of Mr. Wilson's journal; which abounds, also, with proofs of the successful progress of their work among that strangely savage people.

Extract of a Letter from the Rev. William Wilson, dated Fiji, March 23d, 1857.

(*Continued from page* 48.)

SUNDAY, 28th.—I spent the day at Cubui, preached twice, conducted the schools, examined the children, met eighteen who are on trial, and gave tickets to the members of Society. Here we have the germ of a very promising Society. The scenery, as we went to our sacred work, was very beautiful. The hills and trees were clear and shining after the rain, the bay was bright and smooth as a mirror, and the tall mangrove-bushes surrounded it like a frame of living green. Not a canoe nor a vessel of any kind was visible; all Nature tended to inspire the song of praise to her adorable Creator, "Great and marvellous are thy works, Lord God Almighty," and to direct our thoughts to the eternal Sabbath.

January 3d, 1857.—The past week has been one of deep solicitude, because of family affliction. This is peculiarly trying in Fiji in the absence of medical aid; but God gives peculiar consolations and special blessings; and, blessed be his holy name, he has again turned our darkness into day, and our mourning into rejoicing.

6th.—I went to Dalomo to bury a Chief, and gave a short address at the grave. We were sorry to learn that last night a number of professing Christians assembled to sing as in Heathen times, to drive away grief for the dead. They sung all night in the teeming rain, and appeared to think they had done a very virtuous thing, because they sang hymns instead of Heathen songs, and were not a little surprised and mortified when reproved for this improper conduct.

14th.—To-day we left Tiliva to visit the back of the land, where many have been waiting for months to be baptized and married, and where many infant churches have lately been planted. The morning was calm, and our rowers with their cheerful song roused the slumbering echo in the hills. We soon glided past Naicobocobo, the Fijian land of departed spirits. We called at Nakorovatu for some nuts to refresh our men, and were not a little surprised to hear a report of another kind to those we have been accustomed to hear recently. It was said that a number of war-canoes were in the neighbourhood, and were going to take forcibly some turtle from Yadua, a small island subject to Bua. If true, we knew this to be a declaration of war, and a strong one; but as we were on an errand of peace and love to friend and foe, we proceeded. After a very hard day's pulling, the wind being light, and when nearly at the town where our Teacher was stationed, with whom we intended to spend the night, on suddenly rounding a point of land, we found ourselves within two gun shots of the canoes, thirteen in number, and, as we afterwards learned, all thoroughly armed. At the entreaty of our crew, who said they at least would be killed, we put back to a town three miles distant, not knowing what reception awaited us there. We arrived after dark, and found the natives in a state of great excitement: they eyed us narrowly, and were cheered to find that ours was a boat and not one of the canoes, which they had been watching all day with suspicion. They had heard the report; but they said, "Who knows the hearts of Fijians, they may be wishing to destroy our town?"

15th.—A watch was kept last night and we slept soundly. The canoes disappeared during the night. After family prayer, an address to the people assembled, and meeting the class of three members, we proceeded, calling at the town in which we intended to have spent the night. They had also been filled with great consternation, and all their women and children concealed themselves in the bush. We arrived at Naivuki weary and worn, having been on the way from five A.M. until eleven P.M. under a scorching sun, and the men had to row the greater part of the way.

16th.—Daylight revealed to our vision a most beautiful country. The landscape is beautiful and varied, comprising mountains and hills, sweeping valleys, pure streams of water, and a noble river. Some of the streams were diverted from their courses, and conducted to water the *taro* gardens in a very scientific manner. We had a very busy day in preaching, meeting classes, baptizing, and marrying. Seven couples were married, and thirty persons were baptized. This is a most populous part of Fiji; and notwithstanding the large, orderly, and comparatively well-dressed congregation, the number of Heathen which met us at every corner, and that assembled outside the chapel-doors, showed that a great

work still remains to be accomplished. The people were very much pleased with our visit, and it was much required: the two Teachers, who have but little experience, appeared overwhelmed and perplexed with the greatness of the work, having about twenty towns under their charge, in all of which the *lotu* is springing up, and each town is sufficient to occupy the time, and to exercise fully the talents, of either.

17th.—At daybreak we were moving, and soon under weigh upon our return voyage. As we were leaving, a large number of children and women assembled on the banks of the river, and chanted the Creed and the *Te Deum* with heart and voice. To-day we had a very narrow escape from destruction. Three of the canoes that we saw on our way to Naivuki waited for us on our return, and pursued our boat. They soon overtook us; but, fortunately, when within about a mile from the American brig "M. A. Jones." The Chief in command of the canoes swept past our bows almost touching, whilst the second was a little a-head, and the third aimed fatally on our broadside. He asked, in a most churlish manner, where we were from, and where we had been. When informed, he called us "a boatful of dead men, to be cooked and eaten," the greatest insult and the worst language that a Fijian is capable of using. When the canoe was within two lengths of our broadside, he called out to the men on board to "luff;" and so we passed, the natives saying, if the Missionary had not been on board, we should soon have been in the oven. We called at the brig, and were kindly received by the Captain, who gave us some information of importance respecting the doings and intentions of the Heathen. The canoes went to Yadua, and brought away many turtle, and ten canoes, but did not kill any one, the people having acted wisely in allowing them to take what they wished without resisting. Retova, the great Heathen Chief in this part, has ordered every man subject to him to buy a gun and ammunition, and his fishermen in one day bought one thousand balls. He is preparing vigorously for war, and a struggle is evidently at hand. He said to the Captain, if he only knew when the Missionary was away from Bua, he would destroy the place; and if it had not been for the Missionary, he would have done so before now. We arrived at Tiliva about ten P.M., and found all the people greatly extited, because of lying and exaggerated accounts which they had heard. The relatives of our crew had wept publicly for them, according to their custom, having heard they were killed. We found our wives calm, and trusting in God, that he would be with us in our going out and in our coming in.

19th.—I went to Bua to superintend the school. The children who have lately *lotued* at Nakula attend, and are anxious to learn. The Teachers require training in the art of imparting instruction, and the best way is to do it, that they may see how it is done.

20th.—I met the young men's class; all appeared thirsting after knowledge. This makes it encouraging to labour for their improvement, and some are making pleasing progress.

21st.—I held our weekly Teachers' meeting; and one who had just returned from Bau caused us all to magnify the grace of God in Thakombau, when he told us respecting the fervour of his prayers and the nature of his conversation. To-day a pleasing circumstance was communicated to me by a white man, which shows we ought not to be discouraged if we do not see immediate fruit of our labours. Some few years ago four Rotumah young men lived with the Rev. James Calvert, who distinguished themselves chiefly by the trouble which they gave the family. When they had all returned to their island, Mr. Calvert's little boy, just beginning to speak and to pray, remembered Kaitu, one of the four, in his prayers; and now he has gone to the King's Mill Islands, where he is very zealous in opposing sin, and endeavouring to teach all that he knows about religion, having himself experienced its saving power. I preached at Tiliva in the afternoon.

29th.—This day has been a very busy one: our friends from Nandy have been preparing to return to the scene of their former suffering and trial. To Mr. Fordham and Mr. Martin this Circuit is indebted for five months' valuable service, by which it has greatly profited.

30th.—At dawn of day our friends went on board the two small schooners which were to carry them back to their station: we felt their departure very much, their presence having beguiled Bua of its solitude, and added greatly to our comfort and safety in the hour of suffering.

31st.—The brethren from Nandy were unable to proceed far on their return voyage, because of light winds

and very heavy rains, which must have rendered their position very uncomfortable in such small craft.

Sunday, February 1st.—I preached at Navutua, and met a class. It was a very wet voyage, and the river in the mangroves was so tortuous, and had so many tributaries, that it was nearly as perplexing to us to find our way as it is for a stranger to find his in London. This place was once a large and populous town, but devilism has reduced it to about fifty souls. In the evening I preached at Dalomo, and baptized a young man.

4th.—For several days we have suffered much from acute inflammation of the eyes, called by the natives *thika*. It much resembles the ophthalmia of India, and is very fatal to sight when the attacks are frequent. A short time ago I met eleven people in class, and out of that number five were blind, and some of the six deformed, with its effects.

5th.—The schooner arrived from Nandy with bad news. Some of the Heathen who made the former attack, which has injured Mission-property, the health of the Missionary, and the cause of God, are again beginning to make mischief; and Mr. Fordham thinks it not improbable that they may make another attack upon the place. We have constant rumours of wars from the back of the land; and we have heard that Retova is going to send word to us, and a white man who lives at Bua, to leave the place until he destroys it. To human sight he has the means of doing so; but we put our trust in God, who will protect us.

6th.—To-day a man called to say he wished to enter the trial class, as he desired to think about the salvation of his soul. A valuable Teacher came to consult about a singular malady which affects him at times. I saw it seize him, and the sight was deeply affecting. It appears to be fits of insanity, and this has rendered it necessary to bring him from the town which was in his charge, lest the new converts from Heathenism, who are very imitative, should think his insanity a part of his religion.

14th.—At an early hour we sailed for Nawaca, hoping to arrive there before the rain should overtake us, which has recently commenced falling about noon, and continues during the remainder of the day. It, however, came on much sooner, and overtook us when about half way. It fell in all but an unbroken sheet, and with it came a strong wind, which sent our mast and sail into the sea. We arrived in safety, but as wet as rain could make us, and were not a little surprised to find a number of people on the roof of their new chapel, tying the rafters as if no rain were falling. This will be a very large and fine chapel when finished.

Sunday, 15th.—I conducted a prayer-meeting at half-past five, A.M. I preached at eight to a large congregation, visited Dama, examined the juvenile school in catechism, heard the children repeat the Creed, Lord's Prayer, the Ten Commandments, and the Confession, and examined the more advanced on some portions of the New Testament, which they read correctly. I preached in the evening, and after the service held a love-feast, at which about a dozen related their experience. In the morning we felt stiff and feverish because of the rain, but in the evening proved that labour is rest.

18th.—The Teachers have brought rumours of wars,—one man killed and another wounded. One Teacher has left his wife and children, expecting his town to be attacked. The wicked Heathen Chief, who is the root of this disturbance, has said to some of his people that they are to take him a Teacher, as he wishes to taste whether he is sweet or bitter; and an excellent and very hopeful young man had a narrow escape, the enemy being tired waiting, had just put to sea to fish, when the Teacher passed the place where, a few minutes before, his enemies were waiting to kill him.

Sunday, 22d.—Bua new chapel was opened this morning, when we preached from 1 Sam. ii. 30: "Them that honour Me, I will honour." We hope that all who have sincerely endeavoured to honour God by building this new sanctuary to his name, felt encouraged and blessed in their deed. It is all of native workmanship, and not so well finished as it might have been; but they excuse themselves by saying it is only to be a temporary one. Immediately after the morning service, the head Chief of Bua, and a Teacher from the back of the land, came to the Mission-house. Joseph's question to Pharaoh's officers would not have been inappropriate,—"Wherefore look ye so sadly to day?" They then stated that some Heathen, from a town called Natskala, had murdered the chief lady of Draketi, who is nearly related to Tui Bua. She, in company with the women of the place, had just finished matting the floor of their new chapel, and on her

way home went into the bush to bring firewood to dress the evening meal. The ambush sprang upon her, and instantly left her a mangled corpse. The people who have committed the offence are the proper subjects to the murdered lady, which renders the crime, in Fijian eyes, very aggravated. The same people have very lately killed a man who drifted from Uea, and would have killed all in the canoe had not a Teacher prevented. They have forbidden the Christians to go on a highway between some of their most important towns, and they appear resolved to work wickedness. The Christians are resolved to drive them away to another part; if they succeed in doing this, it will save life. The sudden transitions from joy to sorrow, and the rapid shifting of the scenes in Fiji, from peace to war, and from moral beauty to the bloodiest and most detestable objects which earth can present, have a strange effect upon a Missionary's mind. It requires prayer without ceasing, and daily communication with God, to prevent dejection of spirit, and a loathing of the species for whose benefit he toils and suffers.

22d.—We had arranged to visit Yadua, and after such a narrow escape as we had when visiting in that neighbourhood, we felt some degree of solicitude, and prayed that God would prevent our voyage if it were not his will. In the evening of Sunday a small schooner came to anchor, and reported that nine of the enemy's canoes were in the immediate neighbourhood; and therefore a visit at this time would be impracticable. The inhabitants of Yadua continue to embrace religion, and are becoming more kindly in disposition towards the Teacher, since he told them because they would not listen to his teaching God had now spoken by permitting their enemies to steal their turtle and canoes.

24th.—To day the Teacher arrived from Yasawa, with the first and second Chiefs, to entreat for Teachers. They say that all their people wish to *lotu*, and sent to them to appoint a day when they should bow down to God; but they said, "Wait, until we go to Bua and get Teachers, or else you will be strangely dark-minded Christians." We have no Teachers to send, but will persuade a few praying men, who can read, to go and help. Those who have made a profession of Christianity have at once begun to subscribe to the Teacher's support. We have good hope that this Yasawa group of islands will soon be all nominally Christian at least; but we have learned to place a moderate degree of confidence in all Fijian promises and fair speeches.

27th.—A Teacher and three messengers arrived from the back of the land with whales' teeth, and to supplicate help from the Bua Chiefs, as the Heathen have burned a town. One of the Heathen was shot dead; but all the inhabitants fled into the bush, and were saved.

28th.—The Chiefs and old men have been consulting the greater part of last night, and have resolved to wage war against the town which has been committing such depredations. They have sent for some from every Christian town to assemble next Tuesday.

Sunday, March 1st.—In the morning I preached at Taulevu, and baptized one child; in the afternoon I preached at Cubui, and baptized nine infants. The Teacher has recently lost his wife; and one of his children is so very ill that the necessary attention he has to pay the little sufferer has seriously impaired his own health.

2d.—This has been a busy day with the people preparing ammunition and arms, and many of the young men have been painting themselves hideously. Alas! this sort of work will have serious influence upon the work of God, which was growing so hopefully.

3d.—The review was fixed for to-day, previously to the Christians going to fight. We therefore went to Bua to address the warriors, and to hold a prayer-meeting. They did not, however, arrive until after it was dark, when rain fell in torrents, the lightning illuminated the heavens, and the thunder shook the earth. This prevented us carrying our purposes into effect.

4th.—To-day the head Chiefs of Bua and of Tiliva, accompanied with about three hundred men, went to the field of battle, and expected to meet on the way, by appointment, three times this number. Previous to their departure, we held prayer-meetings in each of the three towns where the warriors were lodged for the night. At Tiliva I addressed the people, and exhorted them to give themselves to prayer, and to mingle mercy with justice to all their enemies. We are left with a few sick and old men in the town, with women and children. We have some apprehension that the Heathen Chief, who knows all the movements of the Christians, might come by sea in the night, and attack the place; but we rejoice to know that there is an eye watching over us that never

slumbers, and an arm stretched out to defend us which no power can resist.

6th.—To-day the canoes left for Yasawa, taking two members of Society to help in the work. Both have been under tuition for some time; but we had not sufficient confidence in them to send them as Local Preachers. We have no news yet from the Chiefs at war.

Sunday, 8th.—I preached at Tiliva and Bua. The congregations were small, composed of very old men, women, and children. We trust God will answer our fervent supplications, so that evil may be prevented springing up on account of this war. The war-shout, and the sight of painted bodies, clubs, spears, and guns, are very unwelcome objects as compared with spelling-books, catechisms, and the New Testament, and the cheerful song of praise to God.

9th.—Late in the evening a Teacher arrived from one of the towns on the coast, where a watch is kept because of Retova's canoes. He reports that an enemy's canoe put into a small town subject to Bua, and one of their number was killed. Presently fifteen came to destroy the town, but did not succeed. They carried away as many yams as possible, and destroyed the gardens. He also reports that twenty more were seen on Saturday evening, suspiciously gliding along the coast, and feared they were concealed near to this place. This excited some degree of solicitude, as a sufficient guard was not left to resist two canoes. A diligent watch must be kept, whilst we put our trust in Him who neither slumbers nor sleeps.

10th.—No news from the Chiefs at war, and we begin to be afraid they have not succeeded, or have sustained some injury, as Fijians are exceedingly fond of reporting anything that is pleasing.

11th.—To-day sad news arrived from Nandy. A Teacher has been barbarously murdered,—a married man, the father of two children. In another place two Christian youths have also been killed, one of whom has been eaten. The Heathen are assuming a very menacing aspect, notwithstanding the fine imposed by Captain Denham for their misconduct, and their numerous and fair promises on board the "Herald." Mr. and Mrs. Fordham are both suffering in health.

12th.—I preached at Dalomo, and was informed that a *batikadi*, or kidnapper, was seen the night before. These are the most daring and dreaded of all Fijians in war. Three generally go in company; two lie in wait, whilst the third glides around or through the town like a spirit, making his observations, and watching his opportunity. If he sees anyone asleep, he soon dispatches him, and runs away. But if he is observed, and no alarm is given, he moves towards the place where his companions are concealed, and if he by whom he is observed ventures to follow, he pays the penalty with his life.

18th.—At our weekly Teachers' meeting, with deep regret, we learned that three Teachers could not with safety remain at their stations; the Christians not being able to protect them from the Heathen. This is a trial, but not a discouragement; and we shall pray and labour to get this trial sanctified to the purification of those professing Christianity.

From the preceding extracts you will see the nature of the work in this Fijian Circuit. I am sorry I have to close this letter at this crisis, but the ship which is to convey it to the colonies is just ready to sail, and I must not neglect the opportunity. Although we are in some degree of difficulty and danger, yet we fear no evil, for God is with us. He reigneth over the Heathen, and in him alone do we put our trust. We have not a few trials in Fiji; but we have strong consolation in Christ, and a present reward. We delightfully feel that "His work is honourable and glorious:" in it we are happy, and in it we pray that we may be "steadfast, unmovable, always abounding in the work of the Lord."

WESTERN AFRICA.

GOLD-COAST.

Extract of a Letter from the Rev. James A. Solomon, Native Assistant Missionary, dated Anamabu, January 8th, 1858.

YOUR most interesting and valuable letter, dated August 28th last, was safely handed in to me on October 24th, and for which I feel very thankful; the contents of which have been reperused, on account of their vivifying characters.

My trust is in the Lord to enable me to act in accordance with the salutary admonitions from beloved fathers in the Gospel to a son unknown.

I am glad to inform you that our Missionary Meeting for the Anamabu Circuit has been held; and the result was very good.

Our General Superintendent, the Rev. William West, came here on Saturday, November 21st, about seven o'clock in the evening. He gave us a very interesting sermon on Sunday afternoon, the 22d, and at seven P.M. the sacrament of the Lord's Supper was administered to our church members. Thus the day was closed with the memory of the sufferings and death of the Lord Jesus.

On Monday, 23d, our Missionary Meeting took place at seven o'clock in the evening; and everything went on well. The amount of the collections announced in the Meeting was £102. 4*s.* 8*d.* currency; but, I am glad to say, it has since increased to £117. 14*s.* 8*d.* currency, being the total amount of the Missionary subscriptions for 1857. I have enclosed you the list of the subscriptions.

I am happy to state that the prospect of the good work at this place is such as to give one an encouragement to work; notwithstanding the many assaults which the adversary of God and man has made upon the church here of late, in consequence of the death of Ammoam, the late King of Anamabu, to destroy the faith of the feeble ones by giving way to Heathenish customs. I trust that Satan, with all his malice, will never prevail; and that the church at Anamabu, trusting in God, will never fail. May her God sustain her to the end!

On the 4th instant I left for the outstations; and, having passed by Salt Pond, I breakfasted at Assafa. The work of God is not vainly preached in this little place. Recently many have been brought from the world to join with the people of God; and the number of members is 96, and 12 on trial.

From Assafa I arrived at Nakwa, and found our little Society there rejoicing in Christ Jesus. They have made a small convenient shed for a school-room, as well as to preach in it for the present. They asked me to send them a Teacher, to instruct the children they have gathered, and that they will undergo the expense of paying the Teacher themselves for the present, until the children shall have increased: then the Mission will have to bear the expense of the Teacher.

At Arkrah, where I slept for the night, our people are doing well. I preached to them from, "Thou crownest the year with thy goodness; and thy paths drop fatness." Adding the Society at Nakwa to that of this place, we have a total number of 53.

On Tuesday, 5th, I started for Akrodu and Essuabin. Having come to Essuabin, the nearest village to Akrodu, and where we have a few members, the people of the spot gave us eighteen children to be educated.

On Wednesday, 6th, I came to Mankasim, and was glad to find that the little flock there has increased since our last Missionary Meeting. O may the happy time soon come when this wretched place, which is the dark seat of Satan, will become the seat of the true religion of Jesus the Saviour of all mankind, and when the Gospel shall be preached to the whole continent of Africa, from the west to the east, and from the south to the north!

Concerning our people at Kuntu, they are pressing forward. They have finished with the wall of their new chapel, and soon as the roofing materials are ready, they will thatch it. We have there 65 church members, and 2 on trial.

I arrived at Salt Pond this evening, and baptized a child of one of our members. During the past year the increase of members in this station is 3. Leaving this last station, I reached home safe about seven o'clock P.M.

I did publicly assure all the members of our Society at Anamabu of your warm Christian affection. Having no more to add, I shall just conclude with my Christian regards, and wishing you all many happy returns of the year.

Extract of a Letter from the Rev. Timothy Laing, Native Assistant Missionary, dated Lagos, December 5th, 1857.

THE mail-bag is on the eve of being closed; and, knowing that you will be glad to receive a letter from me, I cannot fail in sending you one, though not at much length.

The good work is, I am happy to say, steadily advancing. Our congregations on Sundays and week-nights continue good; which is of great encouragement to me. The spirituality of our members

is increasing; which is an evident token that we are not labouring here in vain, nor spending our strength for nought.

Last Sunday I finished renewing the quarterly tickets to the members of our Society; and by that I became more acquainted with their spiritual state. The religious experience of most of them is very gratifying. Many of them are enjoying a present salvation. Those who have not yet enjoyed the pardoning love of God are also striving for it; and I trust they will soon be favoured with the Divine blessing.

Mr. Bickersteth arrived from Sierra-Leone by the mail-packet "Candace;" and, having spent a few days here with us, he has proceeded on to Abbeokuta, to resume his post.

NORTH AMERICA.

NEWFOUNDLAND.

Extract of a Letter from the Rev. Henry Daniel, dated St. John's, January 6th, 1858.

I AM glad to be able to inform you, that we opened our new church for Divine service on Sunday, the 29th of November last; Dr. Richey, our President, favoured us with his presence and services. We are under great obligations to the Doctor for coming to our assistance, especially at that inclement season of the year: his labours among us were highly acceptable and useful. The collections realized over £200. The church is spacious, and very comfortable, yet, I think, not large enough for a rising community like St. John's. At present nearly all the sittings are engaged. Our congregations are large, and the spiritual state of the Society encouraging.

Early in November last I left home to attend our Fall Missionary Meetings, which I found to be an extensive circuit, and very laborious. It gave me an opportunity of seeing the country, and of becoming acquainted with the state of the work. The Circuits visited were Carbonear, Black Head, Island Cove and Old Perlican, Hants Harbour, and Harbour Grace. The Missionary Meetings were well attended. The brethren spoke well, and with good effect. At all the Meetings there was an advance upon last year.

I found the brethren exceedingly kind and hospitable at their homes; they obtained for me the best conveyance they could command in my transit from Circuit to Circuit. The brethren with whom I was associated, and took part in our different Meetings, were Shenstone, Brettle, Peach, Finney, Fox, and Nicholson.

Mr. Nicholson is a young man from Nova-Scotia. This is his first year in this District, and his second year of probation. He is stationed with Mr. Peach, and resides at Old Perlican. The second place of importance in that part of the Circuit is Grates Cove, a very hospitable people, and pretty good chapel. During our visit to that locality I was requested to preach. I was delighted with the people. There was evidently a very gracious influence pervading the congregation. Shortly after our young brother commenced a series of special services, which have resulted in a blessed outpouring of the Holy Spirit. I am informed that nearly all the community are converted to God. During the progress of this blessed work, some remarkable scenes were witnessed. Some were heard in their houses praying aloud, and singing praises to God; others were out in the fields stricken down with terror, and crying aloud for mercy: while others went from the chapel to their homes determined to read their Bibles, and try to get religion there; but there they could not stay. At the time of service they must go again to the chapel. As soon as the text was delivered, before the Minister could proceed with his subject, they rushed to the altar, crying aloud for mercy. "This is the Lord's doing: it is marvellous in our eyes." I am informed so thorough and general a work of God in any one community has never before been witnessed on this island. May it spread until the whole island shall feel the "great salvation!"

During my Missionary tour, I intended to have visited the Brigus and Porte de Grace Circuits; but when I reached Harbour Grace, I found a telegraphic message, informing me that Mr. Smith, my colleague, was sick, and calling me home immediately. For nearly two

months he was entirely laid by from public duty; but has now resumed his work, I hope, with established health.

We need your sympathy and prayers on this island. Popery has an awful grasp on this community; and Puseyism, a second edition of it, spreads its deadly blight over the next largest portion of it.

Methodism has a great mission to this island. The Lord make us faithful and zealous!

DEATH OF THE REV. CHARLES COOK, D.D.,

PRESIDENT OF THE FRENCH CONFERENCE.

THIS lamented event took place on Sunday, February 21st, at one o'clock A.M. The state of Dr. Cook's health for some weeks had been cause of anxiety to his family: his physical strength was gone; his maladies increased upon him; and though his cheerfulness never left him, it was too manifest that any relief he found from the skill of his medical friends was only temporary; it was while he reposed in sleep under such alleviation that he was seized with his last paroxysm, and passed from toil and suffering on earth, to the rest and enjoyment of heaven.

Few names have been so familiar to the friends of Wesleyan Missions for the past forty years as that of Dr. Cook. He had laboured only two years in the Methodist ministry in England when, in the year 1818, he was appointed to the French Mission. Genuine piety, clear experience of personal salvation, simplicity of purpose, ardent temperament, moderated by a wide range of general information, were some of the more prominent qualifications which fitted him for the difficult work to which he was appointed. A long life of toil and usefulness has justified his separation to the work in France, which, from the outset of his Missionary career, it was his great object to promote. Amidst the severest disappointments and discouragements in the early history of the French Mission, his confidence never failed; when appearances were most unfavourable as to permanent success, his motto was, "To patient faith the prize is sure," and he lived to see the fulfilment of his hopes and wishes. The extracts from his journal in the year 1819, published in the Missionary Report for 1820, may, both for the spirit manifested, and the amount of service accomplished, compare favourably with the best compositions of the kind, and mark out the plan of labour which he pursued successfully to the close of his career.

His labours in France were interrupted for one year, when, in 1824, he was appointed Missionary to Palestine. His interesting researches in the Holy Land, at Jerusalem, Damascus, and elsewhere, resulted in producing in the Missionary Committee the conviction that, whatever might be the wants of those regions, there were other parts of the field of the world which had more immediate claims on their attention and culture.

To trace Dr. Cook's labours in France would be to write a history of Methodism in that empire. He was repeatedly resident in Paris, where he was held in high esteem by evangelical Christians of every denomination; his visits to Normandy were seasons to be remembered; and in the South of France Pastors and people welcomed him as a *messenger from God.* Many persons, who have had the opportunity

of witnessing the results of his labours, and those of his colleagues in the South of France, have expressed their admiration at the extent and the genuine character of the religious work in which he had been so highly favoured. The late Mr. Thomas Allan, of Frederick-place, Old Jewry, who will be remembered as an ardent friend of Missions, as well as a most useful member of the Missionary Committee, gave it as his opinion, that he had never seen a people who came so near to his idea of the early Methodists, in simplicity, piety, and zeal, as Dr. Cook's Societies and congregations in the south of France. He was so deeply impressed with what he witnessed, that he made a most earnest application to the Committee that ten more Missionaries might be sent, and seconded his appeal with a handsome subscription towards defraying the expense.

The lamented Dr. Beecham, who in the year 1838 visited the stations of the Society in the Upper Alps, as well as in the other departments of the South of France, returned with a similarly favourable testimony to the zeal and devotedness of Dr. Cook and his colleagues, and the truly scriptural character of the work which the great Head of the church was effecting by their instrumentality. In the year 1852 Dr. Beecham again visited Dr. Cook and his fellow-labourers, prior to the formation of the French Conference, and was again refreshed in spirit by all that he heard and saw of the work of God. His general character justifies the expression of the venerable D'Aubigne, the historian of the Reformation, in a letter addressed to Mr. Gallienne, that Dr. Cook was the John Wesley of the Continent; that he was to France, Switzerland, and Sardinia, on a smaller scale, what Mr. Wesley in his day was to England, in awakening the attention of multitudes to the vast concerns of religion and eternity.

In the valleys and mountains of those regions Dr. Cook's memory will long be cherished and respected by a devoted and loving Christian people.

In the year 1852, it was deemed expedient to form the Methodist Societies in France into a distinct Connexion or Conference, affiliated with the British Conference. Of this first Methodist Conference in France Dr. Cook was the President, and continued to hold the same responsible office to the time of his death by the appointment of the British Conference, and at the request of the Ministers of the Conference in France. The honour thus conferred upon him he bore with the meekness of a follower of Christ, and with the grace of one whose mind had been well disciplined in spiritual and intellectual pursuits. If his office gave him any additional importance in the estimation of his wide circle of friends, whether Pastors or people, the influence thus acquired was used for one sole purpose,—that of advancing the interests of Christ's kingdom. In the gift of such a Minister to His church we may see and acknowledge the favour and blessing of God; and, by his removal from his labour to his reward, we are reminded of the urgent duty of being "followers of them who through faith and patience inherit the promises." Dr. Cook has left a widow to mourn her sad bereavement, and two sons, who are in the Christian ministry, and are members of the French Conference.

ARRIVALS.

The Rev. John Longden and family, the Rev. William Longden, the Rev. Edward Gedye and Mrs. Gedye, the Rev. Peter Hargreaves, and Miss Clemminson, arrived at Port-Elizabeth, Algoa-Bay, South Africa, on Saturday, January 16th.

The Rev. Ebenezer E. Jenkins and Mrs. Jenkins arrived at Madras, January 24th.

DEPARTURES.

The Rev. Ralph Arnold embarked at Southampton, March 2d, by the steam-ship "Magdalena," for Antigua.

The Rev. William R. Cockill embarked at Gravesend, on the same day, in the "Earl of Hardwick," for Madras.

DEATH.

The Rev. Benjamin Slight, A.M., Chairman of the Kingston District, Canada, died at Napanee, January 16th, in the twenty-fourth year of his ministry.

THE "ALICE MAUD" AND THE "FLORENCE NIGHTINGALE."

In the "Notices" for December last we announced the departure of the "Alice Maud" with the Missionaries for South Africa on the 29th of October; and of the "Florence Nightingale" for Hong Kong, with three ladies for the China Mission, on the 7th of November. Singular to relate, the two ships spoke each other in the South Atlantic Ocean; and we are thus enabled to give information of the welfare of our friends, on their way to China, at an earlier period than might have been hoped for. The Rev. John Longden, one of the Missionaries on board the "Alice Maud," giving some account of his voyage, says:—

"The most interesting reminiscence in the passage was speaking the 'Florence Nightingale' in W. longitude 29° 40′, and latitude 25° 40′ South of the Equator. We held a prolonged conversation, through the kindness of the Captains, and were happy to find the young ladies quite well. They had been favoured with a fair wind, and had experienced very little sea-sickness. Miss Boothman had not been ill at all. After about an hour's pleasant conversation, we bade each other adieu in the name of the Lord."

The amount of Contributions and Remittances announced on the Cover of the Notices this month is £9,539. 9*s*. 9*d*.

LONDON: PRINTED BY JAMES NICHOLS, HOXTON-SQUARE.

FINANCIAL STATEMENT FOR APRIL.

To show the desirableness of the payment of Subscriptions to the Missions early in the year, or, as has been frequently urged, in the month of May, and of prompt remittance of all Contributions from the Branches and Districts to the General Treasurers, it may be deemed sufficient to direct attention to the following Statement. One glance will afford evidence that the General Treasurers are still carrying on the business of the Society by borrowed capital, and incurring expense of interest thereon. It is most desirable that they should be relieved from this necessity as much as possible; and this can only be effected by early payments and prompt remittances. We commend the subject to the kind and careful consideration of our friends.

Receipts and Expenditure to April 1st, 1857.

Receipts.	£	*s.*	*d.*
Home Districts	2,468	5	10
Foreign	788	7	5
Sundries, Legacies, &c....	905	4	2
Total	4,161	17	5
Deficiency of Receipts to meet Expenditure to April 1st, 1857 ...	12,837	0	7
	16,998	18	0

Expenditure.	£	*s.*	*d.*
To April 1st, 1857.....	16,998	18	0
	16,998	18	0

Registered at the General Post-Office for transmission abroad.

The Wesleyan Missionary Notices,

RELATING PRINCIPALLY TO

THE FOREIGN MISSIONS

UNDER THE DIRECTION OF

THE METHODIST CONFERENCE.

MISSIONS COMMENCED, 1769.] [SOCIETY ORGANIZED, 1816

MAY, 1858.

CONTENTS.

	Page.		Page.
Labourers for the Foreign Field ...	65	Rev. J. Banfield, S. Simons, W. Williams, and R. Gilbert.....77—79	
India: Letter from the Rev. R. W. Pordige	*ib.*	Receipts and Expenditure of the Year 1857	79
Fiji: Letter from the Rev. J. S. Royce	66	Arrival, Deaths, &c. 79, 80	
Australia: Letter from the Rev. I. Harding	67	CONTENTS OF THE COVER.	
Western Africa: Letters from the Rev. H. Wharton, R. Cooper, and S. Brown .....69—74		Appointments for the Anniversary of the Society and the District Auxiliary .....2—4	
South Africa: Letters from the Rev. W. Impey and W. Shepstone. 75, 76		Financial Statement and Presents...	5
West Indies: Letters from the		Remittances.....	6, 7
		Contributions	7, 8

THIRD SERIES. VOL. V.

FORTY-FIRST FROM THE COMMENCEMENT.

LONDON:

THE WESLEYAN MISSION-HOUSE,

BISHOPSGATE-STREET-WITHIN;

WHERE ALL LETTERS AND COMMUNICATIONS ON THE BUSINESS OF THE SOCIETY ARE TO BE ADDRESSED TO THE GENERAL SECRETARIES.

All Drafts and Post-Office Orders remitted to the Mission-House are to be made payable to the Rev. Elijah Hoole, D.D.

Price One Penny.

ANNIVERSARY OF THE WESLEYAN-METHODIST MISSIONARY SOCIETY, 1858.

WE briefly recapitulate the announcements made last month connected with the Anniversary, as most of the Services are to be held in the present month.

HACKNEY, Tuesday, April 27th, at Seven, the REV. SAMUEL COLEY, of Manchester.

CITY-ROAD, Wednesday, April 28th, at Seven, the REV. JAMES DIXON, D.D., of Manchester.

CENTENARY-HALL, Thursday, April 29th, at Eleven, the REV. FRANCIS A. WEST, President of the Conference.

GREAT QUEEN-STREET, Friday, April 30th, at Eleven, the REV. THOMAS GUTHRIE, D.D., of Edinburgh.

LONDON TAVERN, Saturday, May 1st, at Nine, BREAKFAST MEETING.

CITY-ROAD, Saturday, May 1st, at Seven, PRAYER-MEETING.

SUNDAY, MAY 2D.

CITY-ROAD, at half-past Ten, the REV. THOMAS GUTHRIE, D.D., of Edinburgh; at half-past Six, the REV. FRANCIS A. WEST, President of the Conference.

GREAT QUEEN-STREET, at a quarter to Eleven, the REV. SAMUEL D. WADDY, of Sheffield; at Three, the REV. SAMUEL COLEY, of Manchester; at half-past Six, the REV. FREDERICK J. JOBSON, D.D., of Bradford.

SPITALFIELDS, at half-past Ten, the REV. FREDERICK J. JOBSON, D.D.; at half-past Six, the REV. THOMAS AUBREY, of Bangor.

SOUTHWARK, at half-past Ten, the REV. THOMAS AUBREY; at Six, the REV. SAMUEL COLEY.

LAMBETH, at half-past Ten, the REV. JOHN FARRAR; at Six, the REV. JAMES DIXON, D.D.

HINDE-STREET, at Eleven, the REV. ROBERT WALLACE of Londonderry; at half-past Six, the REV. BENJAMIN FIELD, formerly Missionary in India.

CHELSEA, at half-past Ten, the REV. JOHN RATTENBURY; at half-past Six, the REV. ROBERT WALLACE.

ISLINGTON, at half-past Ten, the REV. JAMES DIXON, D.D.; at half-past Six, the REV. JOHN HANNAH, D.D.

HACKNEY, at half-past Ten, the REV. BENJAMIN FIELD; at half-past Six, the REV. SAMUEL D. WADDY.

THE ANNUAL MEETING

of the Society will be held in Exeter-Hall, Strand, on **Monday, May 3d.** The Chair will be taken at Eleven o'clock, by

THE RIGHT HONOURABLE LORD PANMURE, K.T.G.C.B., &c., &c.

A Collection in aid of the Society's Funds will be made after each Sermon, and in the course of the Public Meeting.

AUXILIARY WESLEYAN MISSIONARY SOCIETY FOR THE LONDON DISTRICT.

THE Annual Meeting of this Society will be held in the *Great Queen-Street Chapel*, on Monday evening, May 17th. The Chair will be taken at Six o'clock by EDWARD CORDEROY, ESQ.

Tickets of Admission to this Meeting may be obtained by the Subscribers, on application to the Treasurers and Secretaries of the several Branch Societies in the London District, in connexion with this Auxiliary; or to those Collectors to whom their Subscriptions and Donations have been paid. The Officers of such Branch Societies may apply for their quota of Tickets at the Wesleyan Mission-House, Bishopsgate-Street-Within, on Monday, May 10th, or on any following day in that week.

On Sunday, May 16th, Sermons will be preached, and the usual *Annual Collections* for the WESLEYAN MISSIONS will be made, in most of the Chapels of the Wesleyan Methodists in or near London. The following are the

APPOINTMENTS FOR SUNDAY, MAY 16th, viz.;—

FIRST LONDON CIRCUIT.

St. John's-Square Chapel, at half-past Ten, the Rev. John Hartley; and at half-past Six, the Rev. Thomas H. Brocklehurst.

Hackney-Road Chapel, at half-past Ten, the Rev. Thomas O. Keysell; and at half-past Six, the Rev. William Jackson.

Jewin-Street Chapel, Aldersgate, at half-past Ten, the Rev. John Scott; and at half-past Six, the Rev. Frederic Greeves.

New North-Road Chapel, Hoxton, at half-past Ten, the Rev. Stephen Cox; and at half-past Six, the Rev. John Relph.

SECOND LONDON CIRCUIT.

King's-Cross Chapel, Liverpool-Street, at a quarter before Eleven, the Rev. William R. Williams; and at half-past Six, the Rev. William L. Thornton, M.A.

Gloucester-Place Chapel, Kentish-Town, at a quarter before Eleven, and at half-past Six, the Rev. Peter Cooper.

King-Street Chapel, Camden-Town, at a quarter before Eleven, the Rev. John W. Greeves; and at half-past Six, the Rev. Stephen Cox.

THIRD LONDON CIRCUIT.

Centenary Chapel, Back-Road, St. George's in the East, at half-past Ten, the Rev. John Farrar; and at half-past Six, the Rev. William R. Williams.

New Chapel, Poplar, at half-past Ten, the Rev. Frederic Greeves; and at half-past Six, the Rev. John Farrar.

Limehouse Chapel, at half-past Ten, the Rev. William Willan; and at half-past Six, the Rev. William Brocklehurst.

Globe-Road Chapel, Mile-End, at half-past Ten, Missionary Student from Richmond; and at half-past Six, the Rev. John Hartley.

Seamen's Chapel, Commercial-Road, at Eleven, the Rev. John Relph; and at half-past Six, the Rev. Benjamin B. Waddy.

Stratford Chapel, at Eleven and at Six, Missionary Student from Richmond.

FOURTH LONDON CIRCUIT.

Silver-Street Chapel, Rotherhithe, at half-past Ten, the Rev. John Pinkney; and at Six, the Rev. John Brown.

Albion-Street Chapel, Rotherhithe, at half-past Ten, the Rev. John Brown; and at Six, the Rev. John Pinkney.

Peckham Chapel, at half-past Ten, and at half-past Six, the Rev. William Horton.

FIFTH LONDON CIRCUIT.

Walworth Chapel, at half-past Ten, the Rev. George Osborn; and at Six, the Rev. James Ford.

Waterloo-Road Chapel, Lambeth, at half-past Ten, the Rev. William Gibson, M.A.; and at Six, the Rev. William Shaw.

Brixton-Hill Chapel, at half-past Ten and at Six, the Rev. William J. Tweddle.

Vauxhall Chapel, at half-past Ten, the Rev. John Tindall; and at Six, the Rev. George Osborn.

Southville Chapel, Clifton-Street, Wandsworth-Road, at half-past Ten, the Rev. James Ford; and at Six, the Rev. John Tindall.

Norwood Chapel, at Eleven and at Six, Missionary Student from Richmond.

Sydenham Chapel, at Eleven and at half-past Six, the Rev. William Andrews.

SIXTH LONDON CIRCUIT.

Stanhope-Street Chapel, Hampstead-Road, at a quarter before Eleven, the Rev. William L. Thornton, M.A.; and at half-past Six, the Rev. Joseph Wood.

Brunswick Chapel, Milton-Street, Dorset-Square, at a quarter before Eleven, the Rev. Joseph Little; and at half-past Six, the Rev. Robert Inglis.

Bayswater Chapel, at a quarter before Eleven, the Rev. Joseph Bush; and at half-past Six, the Rev. George B. Macdonald.

Victoria-Terrace Chapel, Portland-Town, at Eleven, the Rev. Theophilus Pearson; and at half-past Six, the Rev. Joseph Bush.

SEVENTH LONDON CIRCUIT.

Romney-Terrace Chapel, Horseferry-Road, Westminster, at half-past Ten, the Rev. William Shaw; and at half-past Six, the Rev. James Grose.

Battersea Chapel, at Eleven and half-past Six, Missionary Student from Richmond.

EIGHTH LONDON CIRCUIT.

Highbury Chapel, at Eleven, the Rev. Charles Prest; and at half-past Six, the Rev. Theophilus Pearson.

Hornsey-Road Chapel, at a quarter before Eleven, the Rev. Thomas H. Brocklehurst; and at half-past Six, the Rev. Joseph Little.

Dalston Chapel, at half-past Ten, the Rev. Henry Hurd; and at half-past Six, the Rev. James Calvert.

NINTH LONDON CIRCUIT.

Stoke-Newington Chapel, at half-past Ten, the Rev. James Calvert; and at half-past Six, the Rev. Thomas M'Cullagh.

Tottenham Chapel, at Eleven and at Six, the Rev. Benjamin Hellier.

Edmonton Chapel, at Eleven and at Six, the Rev. Michael C. Taylor.

Leyton Chapel, at Eleven and at Six, the Rev. George Smith.

DEPTFORD CIRCUIT.

Deptford Chapel, at half-past Ten and at Six, the Rev. Thomas West.

George-Street Chapel, Royal-Hill, Greenwich, at half-past Ten and at half-past Six, the Rev. Charles Haydon.

WOOLWICH CIRCUIT.

Woolwich Chapel, at Eleven and at Six, the Rev. John C. Leppington.

No. 55. *Third Series.*

WESLEYAN MISSIONARY NOTICES, &c.

MAY, 1858.

LABOURERS FOR THE FOREIGN FIELD.

MINISTERS who intend to offer their services for the Foreign Missions at the approaching Annual District-Meetings in the present month, are respectfully requested to communicate all the particulars of their offers, respectively, to the Missionary Secretaries, by letter.

Chairmen of Districts and Superintendents will also render an important service to the Society, by sending early information of the Candidates who may offer themselves for the Mission work.

In the Fiji Islands an additional number of Missionaries is imperatively required, to take the oversight and instruction of the tens of thousands of natives who have embraced Christianity. In respect to India, the Committee have already received contributions for the Outfit and Passage of ten Missionaries, and confidently hope for the means of supporting and augmenting the Mission in a country which has commanded so much attention and sympathy. There are also vacancies in Africa and the West Indies demanding to be supplied. Do not these circumstances urgently suggest to the friends of Missions the important duty of prayer to the Lord of the harvest for more labourers?

The letters we now subjoin cannot fail to deepen the conviction of the value of the labours of the Missionaries already in the field, and of those of their predecessors. Need we specify Mr. Royce's letter from Fiji, the veteran Missionary Brown's letter from Sierra-Leone, whose strength appears to have been renewed for the advantage of the people among whom he laboured forty years ago, and Mr. Wharton's letter from Akrah, describing his bold and successful interference on behalf of four men who had been condemned to die by fire on a charge of witchcraft? The fields are white unto the harvest, and every labourer may find employment in gathering it in.

INDIA.

Extract of a Letter from the Rev. Robert W. Pordige, dated Bangalore, December 23d, 1857.

OUR Annual District-Meeting commenced on the 16th, and terminated on the 21st, instant. The whole of its proceedings was marked by great unanimity of spirit and brotherly love; and, consequently, it was both a happy and a profitable Meeting. We were much cheered during our sittings, by the intelligence that you, the Committee and the friends of our Society, are devising liberal things with reference to India. I am sure you will bear with me when I say I have long felt that the claims of India upon the sympathies, prayers, liberality, and efforts of Missionary Societies in general, and our own Society in particular, have been too much overlooked; and that, in addition to, and in connexion with, the earnest appeals to the supporters of our Society, "Pity poor Fiji, Africa, or China," there ought also to be that of "Pity poor India." Need I say how much we need additional labourers? —six, at least, for the stations in this District, already upon our Minutes; not to mention the many new ones that might be taken up in the populous towns and villages of the Mysore Country, which have scarcely ever been visited by a Christian Missionary. With our present numbers,

we can seldom, I may say, scarcely ever, find time to attend to a most important part of a Missionary's work, that of itinerating through the towns, villages, &c., comprised in a Circuit of forty, fifty, or more miles from the place at which he is located, in order to preach and distribute portions of Scripture, tracts, &c. We have received communications from the Madras Bible Society, offering to pay all expenses incurred by us when on such tours, they being extremely anxious to increase the circulation of the Scriptures in the vernacular languages. Many of our friends, upon looking at the Minutes, and observing that there are five European Missionaries stationed at Bangalore, would probably think that at least two could be spared for the work of itinerating. But such is not the case. The work in Bangalore absorbs the whole of our time. This is principally owing to the extent of our printing and educational operations.

Speaking for myself and colleagues, I may say, we are endeavouring to do the work assigned us with our might, as unto the Lord, and not as unto men; but we often regret that we have scarcely any time for mental improvement.

Messrs. Banks and Hutcheon left Bangalore early this morning, on a visit to Toomkoor, Goobbee, and Coonghul. After leaving the latter place, they will proceed in a circuitous course to Mysore, stopping at the places on the way to preach and distribute tracts. Mr. Banks will remain at Mysore; Mr. Hutcheon will return to Bangalore. I would gladly have accompanied them; but as Mr. Sanderson also is away at Toomkoor, superintending the building of the new Mission-house, I have been obliged to remain, to attend to the affairs of the press. The three above-mentioned stations are to be visited during the coming year by the Bangalore brethren, under the direction of the Chairman.

Concerning the state of affairs in the north, I need say nothing. You have reliable information on the subject almost as soon as we.

Upon a review of the events of the past year, we feel that we have special cause of gratitude to Almighty God, that, by his kind and guardian care, our lives have been preserved, while so many of our countrymen and Missionary brethren have been untimely slain; and that we have been permitted to dwell in peace, none daring to make us afraid, while so many have suffered the loss of all things, and as homeless wanderers, hungry, weary, and naked, have been exposed to imminent perils among bloodthirsty and cruel men.

FIJI.

Extract of a Letter from the Rev. James S. H. Royce, dated Rewa, September 7th, 1857.

We are looking for the "Wesley" to call for our letters in a few days; so I prepare a few lines to forward by her. After the exercise of patience, perseverance, and labour, we have succeeded in the building of one of the neatest and most substantial wooden houses in Fiji, in which, I am thankful to state, we are comfortably settled. Since our late District-Meeting, held at Bau, I have taken my first cruise to the distant islands and stations of this extensive Circuit. Some of the particulars connected with this visit may not prove uninteresting.

We set sail for Bengah on Tuesday morning, August 18th; but, owing to a head wind, we did not reach the island before noon of the next day. The island of Bengah is a lovely spot, very mountainous, and arrayed in ever-living green. Some two years ago the Bengahs embraced the *lotu*, and since then it has taken a firm position among them. The inhabitants, about one thousand in number, are all nominally Christian; and many of them enjoy the power of the Gospel. Upon my arrival, I found the Chief Tuisawau, and many hundreds of people, waiting on the beach to welcome me. In the afternoon I opened the new chapel, and, at the close of the service, married the Chief and thirty-seven other couples. The next day was employed in witnessing their proficiency in reading: the result was most satisfactory; nearly one half of the inhabitants had this day read or chanted in my hearing portions of Scripture. They ascertained that I had a few copies of the New Testament with me, and have them they would, although there were other places yet before me. The next day, we assembled early in the morning, upon which occasion I preached to them from John iii. 7, and at the close of the

service baptised a hundred and twenty-nine persons.

The next day we weighed anchor and made for the island of Vatulele, which we reached after five hours' good sailing. The people of this island are only just emerging from Heathenism: owing to inefficient Teachers and the distance of sixty miles between them and our station, the *lotu* has not made the progress among them that we could have wished. I was, however, pleased with the congregations on the Sunday, who listened with attention and astonishment to the stranger. Before I left, nine were baptized and two couples married. On the following Monday morning we sailed to Nandrongah, a distance of twenty-eight miles further. This is a large district on Na Viti Levu, containing from 10,000 to 15,000 inhabitants. Nearly the whole of these people are Heathen, and, in their wars, ferocious cannibals. This place had not been visited by a Missionary for six years, owing to the distance, and the dangerous reefs along the coast. I spent nearly four days among these people. I had several interviews with the Chiefs, who gave me to understand that they intended to *lotu*, and to *lotu* in a body; and that they wished it to be *vakaturanga*, that is, Chief-like. Before I left, they asked for a good Tonguese Teacher, in addition to those already with them; they also promised a piece of land for a Mission-station. The language of this people is very different to those of Bau, although most of them have a knowledge of the Bau dialect. When they spoke in the Nandrongah dialect it was quite unintelligible to me, and also to the natives that I had with me. The services at this place were well attended; a large number of Heathen surrounded the doors, and listened attentively. We have a small church in this wilderness-place, with whom I was cheered. Thirty-eight were baptized, and two couples married.

On Thursday night we sailed up the coast with the land-breeze; but, owing to a heavy squall the next morning, we had to take refuge in the harbour of Levua, a small island close to the coast of Na Viti Levu. On going ashore, I found the island fortified with a warfence, and the people all Heathen with the exception of two. They were in a most pitiable position, reduced almost to starvation, with a powerful enemy on the opposite coast. Some three months since, upon this island, one of the enemy was captured, clubbed, cooked, and, I believe, eaten. Not many days after this, twenty of the Serua people came in for the same fate; and thus the matter now stands. I had a long talk with the old Chief, who appeared to me, in more than one sense, in a state of dotage. The next morning, Saturday, we reached the island of Yanutha, where we had a most interesting service. Twenty-six were baptised, and five couples married. We then made again for Bengah, where we anchored about ten o'clock P.M. The following Sunday I preached to two large and attentive congregations, and we felt that the power of the Lord was in our midst. Some of the people, hearing that I was to sail for home the next day, earnestly applied for baptism. One man, anxious to be married before I left, found his way to my dormitory just as I had laid myself down for the night. I, however, felt no hesitation in dismissing, till the morning, this nocturnal intruder. The next morning I married those who had applied, and baptized fifty-four; after which we sailed for home, where we arrived in safety about six P.M., after an absence of thirteen days.

The work of God in Fiji still advances: the returns this year give a large increase. There are now in Fiji 54,000 professing Christians.

We hope that the Fijian Bible will soon be through the press, and on its way here; the people are confounded when we tell them that we have no more Testaments left.

Upon the whole, our health has been exceedingly good since we have been in Fiji, for which we offer up our praises to Him who is the author of all good.

AUSTRALIA.

Extract of a Letter from the Rev. Isaac Harding, dated Melbourne, February 15th, 1858.

No doubt you will learn important information relating to the whole Australasian Connexion from the Conference which has just terminated its business at Hobart-Town. I need not, therefore, give you any Connexional news.

In Victoria we are quietly advancing, in so far as regards the opening of new places, and the establishment of the worship of God in townships, and especially on the still-increasing population of the Gold Fields. Yet I would not wish you to receive a too glowing representation of our Wesleyan progress; for if we only put forth less of effort than is required in the ordinary English work, we cannot fail to obtain more apparent results from the mere influx of population from the home and other countries. When you hear, therefore, of our extension and increase, and look over our statistics and tabular statements of advancement, you must not conclude that we are proportionately more able or active, or more abundantly blessed of God; for were we only to put forth less effort than is usual in English Circuits, we could not fail to present greater apparent fruits. While a population of ten thousand souls will group around the side of a mountain, or along the banks of a creek, in a single month, it does not redound much to our praise, if we erect a wooden chapel free from debt, and gather a congregation of three hundred souls.

In Melbourne several buildings are in progress, which are much superior to those we had previously erected for the worship of God; but these are erected chiefly, not by voluntary contributions, but by the proceeds of the Collins-street chapel property, which was sold for the sum of £40,000, the whole of which is to be expended in chapel and other buildings in Melbourne and its suburbs. St. Kilda is to receive £2,000, and £19,000 are to be expended in a large monumental church in Lonsdale-street, together with a Book-Room, Minister's residence, and other buildings. This church will be one of the finest in the Wesleyan Connexion throughout the world. It will seat about two thousand persons, have a spire one hundred and fifty feet in height, and cost £14,000. Both these churches, and some other buildings, are now in progress. At Ballarat an effort is now being made to erect a large and handsome church in the midst of twenty thousand persons; and several thousand pounds will be raised for this object by our earnest people there. The foundation-stone was laid by His Excellency Sir Henry Barkley, in the presence of five thousand persons.

In the educational department, we have, during the last two years, made but little progress. The mode in which the Government grant for education is distributed is embarrassing and restrictive to the promoters of Wesleyan schools. When the religious census is taken, great numbers of persons who are not really in communion with the Church of England give their names as members of that Church; and not a few who receive all their means of grace among the Wesleyans, and at their expense, notwithstanding, write themselves in the census members of the former Church. In our case, therefore, the numbers are few, and in theirs large. Now, the grant in aid of religion is distributed according to the number of each body or church in the census; and so it is with the grant in aid of education. The result is, that, Methodism being in both departments more creative of agents than the Church, the latter has the temptation of holding out financial inducements to the Teachers and Preachers created by the former, in order to enable it to expend the surplus of funds, which it has over and above the power—the spiritual and vital power—of producing out of the ungodly world suitable Teachers for schools, and Ministers for the pulpits; while, at the same time, a considerable number of Wesleyan Ministers and Teachers are left altogether without Government aid, and many thousands of pounds' worth of church and school buildings are also left entirely to voluntary contributions. This state of things may be regarded as calculated to retard our efforts and limit our successes to some extent, and to promote, in the way of partiality and favouritism, the older branch of the Protestant church; and our more active friends will naturally be placed in circumstances to exercise great forbearance, when, as frequently happens, a Church of England church or school is suddenly set up close to a previously-existing Wesleyan establishment, in a place where only one good Protestant church and school would serve the population much better than two. At this moment there is a Bill before the Lower House of Parliament, proposing to establish a general system of education, which is altogether to exclude, and even prohibit, religion, either in the teaching of the Master, of a Minister, or any other person whatever; and that during school-hours, or at any other time. Against this measure the various denominations are raising a vigorous opposition, which will probably result in the rejection of the Bill, and, I fear, the retention of the present effete and inequitable mode of distribution. Yet we cannot, we dare not, quietly allow a coercive system of atheistical education, in which, by Act of Parliament, religion is not only to be

ignored, but peremptorily prohibited alike from the sphere of the Teachers and the premises of the school.

We have yet scarcely any Connexional Institution. A Grammar School is in contemplation, to be erected on eight acres of ground given by the Government within three miles of Melbourne, and within reach of a population of twenty thousand persons. A Normal Training School is an important desideratum, from which to supply our five thousand children with suitable and truly Wesleyan Teachers; but as all the *aid* we can obtain for schools is more than used up in our elementary schools, we have none left for the training of Teachers; and in the present uncertainty of the Government aspect of the school-grants, and the educational system of the future, such an undertaking is surrounded with difficulties.

We have a monthly periodical, of twenty pages, price sixpence, published in Melbourne, called "The Wesleyan Chronicle," which has reached its ninth number, and a circulation of sixteen hundred per month. The work is small, and in all respects, perhaps, to an English eye inconsiderable; but it is the commencement of a work which, in other hands, and under the growing prosperity of the colony and of Methodism, may become a mature and able organ of an important branch of the church of Christ; it may also furnish data and suggestive indications to the other colonies to do something yet more worthy of the design and purpose which prompted this humble effort in Victoria.

Our Missions in the South Seas are in a most rapid state of progression; too rapid, indeed, for the present staff of Missionaries to superintend and feed with the word of life. Without an Institution in which to train men into some preparation for the work, it is hard to say how it will be possible for the Australasian Connexion to sustain them in that progressive advancement which the visitation of Divine grace, so amply vouchsafed in these days, has occasioned. The Secretary and Committee in Sydney put the difficulty of the case before the Conference, and it was seen to be indispensable that Missionaries should at once be sent from England, who should be duly qualified to aid and sustain those who are at present almost exhausted on the field. In the Colonies we are also in need of augmented labour and experience. Very junior and unpractised men are of necessity put into positions of responsibility and aggressive labour, with difficulties, perplexities, and toil for body and mind which only men of mature experience, of prompt and decisive action, are competent to fill; and, in my humble opinion, a greater boon could not be conferred upon Victoria than the introduction of a few Methodist Preachers of strong impressive ability, earnest piety, and active business habits, who have seen from six to fifteen years' service in the work at home. But the population here is not such as to receive benefit from Ministers of other than good manly character, who can pass through duties and cares without naming them, under which others would sink into despondency, inaction, or imbecility. Men who can only move in the obscurest spheres of rural work in England are utterly useless in Australia; whilst the most objective and onward men, provided they are also judicious and godly, will command a place and an honour here equal—embracing the present and future results of their influence—to any they can command at home. Let some of the young master-builders in the house of God at home come out and aid in laying the foundations of a family of great and enduring nations, in Christian truth and righteousness; and He will honour them in this world, and reward them in the world to come.

By the present Conference I am appointed to the Auckland Circuit; and my next communication to you will, in all probability, be addressed from New-Zealand, and relate to that country. You will, therefore, accept this letter as my last for some years from Australia.

WESTERN AFRICA.

GOLD-COAST.

Extract of a Letter from the Rev. Henry Wharton, dated James Town, Akrah, December 30th, 1857.

FORMER communications will have made you acquainted with the state of the good work in this Circuit during the year which has now nearly expired.

From a hasty glance at the statistics, I find that I shall be in a position to report, at our approaching District-Meeting, a clear increase throughout this Cir-

cult of 51 full and accredited church members, and 21 on trial. The sacrament of baptism has been administered to 55 adults, and 12 infants; and 6 couples have been joined together in matrimony.

All this is encouraging, and I bless God for what he has accomplished; but it is less, infinitely less, than a tithe of what remains undone. The masses are still enveloped in darkness, midnight, spiritual darkness, darkness so palpable that it may almost be felt.

My chief object in now writing is, to furnish you with a striking instance of the gross and enslaving superstition in which the poor Heathen around us are held by "the prince of the power of the air, the spirit that now worketh in the children of disobedience," and in which I was providentially instrumental in rescuing from a fearful death the lives of four innocent, unoffending men.

On the 8th of last month, a steady Christian man, a member of the Basle Society, called on me in the morning, and expressed a desire to speak with me on a subject of importance. I desired him to be seated, and to proceed with what he had to say. He then informed me, in substance, that for some time past many people having died at the town of Teshi, where he resided, (Teshi is about nine miles distant from James-Town,) and there being at the same time a great scarcity of fish, the Chieftains of the town had arrived at the conclusion that some evil-disposed person or persons had not only made fetish in the sea, thereby preventing the fishermen from taking their usual draught of fishes, but that such person or persons were also practising witchcraft, thereby effecting the death of the people of the town.

To arrive at a clear understanding of matters, a fetishman of great celebrity, residing in a town fifty miles off, was sent for, expressly for the purpose of discovering the guilty party or parties referred to.

Kometey, the fetishman, quickly made his appearance in Teshi, and forthwith commenced the exercise of his pernicious craft. In a day or two he announced to the Chiefs that his fetish had pointed out to him four men who were guilty of witchcraft. These men were immediately singled out, seized, and imprisoned. Being tried by Kometey himself, they were pronounced guilty. But in order to be further satisfied of the guilt of the four men, they were, by the decree of the Chiefs of the town, sent, under a proper escort, three days' journey to another fetish establishment in the neighbourhood of the river Volta, where also, after due ceremony, they were pronounced guilty.

My informant then stated, that the unfortunate men in question were that day (December 8th) at the town of Poni, eighteen miles distant from Teshi; that it was settled by the Chiefs that they should be brought into Teshi on the 10th, and destroyed by fire. Akron, my informant, further assured me, that the men would most certainly be burnt alive, unless measures were taken by the Local Government to prevent it.

As I had no reason to doubt the truthfulness of the circumstances thus related to me, I felt it my duty to make them known to the Hon. E. B. Andrews, Colonial Secretary, who was then on a visit to James-Town on affairs of the Government; but as that gentleman had some hours previously gone on a short journey into the interior, nothing could be done. I therefore directed Akron to return to Teshi and watch closely the movements of the Chiefs and Head-men of the town relative to the case in question, when the four prisoners were brought into the town, and, as soon as the time was fixed for burning them, to hasten back to me with the intelligence.

Accordingly, two days afterwards, in the afternoon of the 10th, Akron made again his appearance at the Mission-house with further information, that the four men from Poni had reached Teshi that morning; that a meeting of the Chiefs and people was held on their arrival, and that they were sentenced to be burnt alive at midnight!

I again repaired to James' Fort, taking Akron with me, and, as Mr. Secretary Andrews had returned from his journey, I laid the whole matter before him. Not having at hand an armed force of sufficient strength to check so great an outrage, and to rescue the unfortunate victims of a debasing superstition, his only available course was to direct the Interpreter of the Police Court and the chief constable of James-Town to proceed forthwith to Teshi to avert, if possible, the awful doom of the wretched men referred to. Feeling powerfully impressed that if I accompanied the deputation in my humble capacity as a Christian Missionary, a greater moral influence might thereby be given to the object contemplated, I resolved to go with them, taking with me my interpreter, Mr. France.

At six P.M. we started from James Town, and arrived at Teshi at nine o'clock.

On entering the town, we found it exceedingly quiet, and but very few persons moving about the streets. Directing my steps to the residence of the King, and inquiring for him, I was informed that I could not see him in the absence of his linguist. That official was therefore sent for, who, when he came, said, with ready falsehood and evidently assumed unconcern, "The King was not in the town, and therefore I could not see him." I replied, I knew the King *was* in the town, and that I must see him, as I had some particular business with him. I was then interrogated as to the nature of my business, and desired to mention it to the linguist, in order that it might be communicated to the King. To this request I decidedly objected, saying, "They" (I now saw by the flickering glare of several lighted lamps that the linguist was joined by three or four Chiefs, whilst, within the few minutes that had elapsed, several hundreds of the common people, many of whom came armed, stood on either side of me, entirely blocking up the street in which I sat quietly on horseback) "might be sure that the cause which led me to visit them at so late an hour was a very grave one, and therefore I should have no communication on the subject but with the King and his Chiefs." The linguist replied that, "when people had any 'palaver,' they usually attended to it in daylight: I had better, therefore, go back to James Town, and return in the morning, when I might probably have an opportunity of seeing the King." I rejoined, that "the affair which led me to seek an interview with the King and his Head-men I had been made acquainted with very late in the afternoon, and therefore my earlier arrival in the town was utterly impracticable, and that if I was refused the audience I now sought, I should remain in the town till morning." To that they all vociferously objected, assuring me that I should not be allowed to do so, as the King had not sent for me. Snatching a light from a man who stood near me, and holding it very near to my face, I desired them all to look at me, and to say whether they had not frequently seen me pass through their town, and if they supposed I now came there in any other character than that of a friend? "True," they replied, "he is the Missionary. They saw no soldiers among my people, otherwise they would have driven us all out of the town. If I chose, I might sleep in the street, or go to the friend's house at which I sometimes stayed." I said that "I should neither sleep in the street nor go to any friend's house: I had come to see the King, and they themselves must find me and my people a house to lodge in."

Finding, I presume, that I was somewhat obstinate in my determination, the linguist, addressing me in the names of the Chiefs present, said, "they would retire and hold a consultation as to whether I should remain in the town, and if so, would try to find me a sleeping-place." After a short absence, they returned, and signified their agreement to my remaining in the town, and that they had also provided a house for me.

The crowded street was now gradually cleared, and as we threaded our way through several narrow passages to our resting-place, Akron gently touched Mr. France, and whispered a wish to see him privately before he retired to rest.

Arriving at my quarters, a country mat was spread for me on the earthen floor. With tranquil assurance of mind that the men, whose case had brought me hither, would not be sacrificed whilst I remained in the town, I laid down, partly undressed, for the purpose of having a quiet sleep; but that was persistently denied me by an army of creeping vermin, which returned to the attack again and again as they were brushed from my face and hands.

Mr. France having returned from his visit to Akron at midnight, brought me the information that the King, with his Chiefs and people, were much excited at my appearance in the town, and had sent out scouts in the opposite directions of James Town and Prampram, for the purpose of ascertaining if there were any soldiers lurking in the neighbourhood; they had also held a short meeting after I had left them, at which they declared that, if a single soldier had been with us, they would have roughly handled us; and that, if I attempted in the morning to employ force in the removal of the four men then imprisoned, (they had justly concluded that the object of my visit was to seek their liberation,) they had resolved to tie our hands behind our backs, and subject us to very harsh treatment. Akron was very anxious that Mr. France should urge upon me to write for a small company of soldiers, as, with the assistance of a few dozens, added to the strength of about two hundred of the well-affected men of the town, he was certain we should then be able, by main force, to deliver the wretched men, who were to be destroyed at seven in the morning.

Whilst Akron was thus addressing

Mr. France, a brother of one of the victims entered the room, who also very earnestly entreated that a few soldiers might be sent for. Akron assured Mr. France that the faggots and palm-oil used on such occasions were already prepared; to confirm his statement, he led Mr. France a short distance from his house, and showed him in an open space the fire-wood, which was collected in a vast heap.

At half-past six the following morning, the King, with his linguist and his Chiefs, and about six or seven hundred of the people, assembled in a central part of the town. Entering into their midst, I saluted the King and his Chieftains, and, taking up a position facing them, a circle was quickly formed around me and my people.

Silence being obtained, I said to the King, through the Government Interpreter, that "I appeared before him and his Captains as their friend,—they had often seen me, and consequently I was no stranger to them. I expressed my regret for having disturbed them at so late an hour last night, but that my unseasonable visit was altogether unavoidable." I then referred to the case of the men who had been tried and condemned for witchcraft, and likely to be executed shortly. "I had come," I said, "in a friendly manner, to intercede for them, and to entreat that so black a deed as the burning of the men might not be perpetrated."

I was then desired, through the linguist, to "furnish the name of my informant." I, of course, objected to the question, as all the circumstances of the case were well known to many besides myself.

I was pressed for nearly an hour to give the name of the person who had mentioned the subject to me; but I as steadily refused to do so. In turn I desired them to tell me "how it was that the King of James Town knew of the case, as a messenger from him was then sitting by me, who was sent the day previously to plead for the lives of the men for whom I was also interceding? Did they think that tidings of the public trial of these men, first in their own town by the usual fetish ordeal, and afterwards by a similar test at Awoonah, would not reach the ears of every one, or did they suppose that the people of the villages through which the men had passed to and from Awoonah had not eyes to see or ears to hear of their doings?"

The whole assembly, with the exception of the Chiefs, now became exceedingly clamorous, saying, "I had insulted them,—they had better, therefore, cast dirt upon us, and drive us out of the town."

Several Chiefs instantly rose and authoritatively restored order, at which many of the most boisterous characters walked away, evidently offended. After a brief *tête-à-tête* conversation among the Chiefs, the linguist, again addressing me, said, "the information I had received was incorrect,—they had no intention to kill the men,—they are the Chiefs of the town, and when anything went wrong, it was their duty to set it right by punishing offenders; they would, however, retire to hold a consultation, and return to let me know further respecting the affair."

Here nearly all the Chiefs rose, with about sixty men, and walked away some distance from us.

After ten minutes' absence, they returned, and, resuming their stools, the linguist, with much gravity, said to me through my interpreter, that "what I had heard and stated to them was *correct*,—the four men had been tried and found guilty of taking the lives of many persons by fetish practices, and they had confessed their guilt. Had they not a right to judge their own people? Was not *Adoom* kept in James Fort for the purpose of detecting criminals? Was not the late King of the Dutch town (contiguous to James Town) in the habit of killing people, and also causing them to kill themselves? They will not now kill the four men who had committed the crimes referred to, but would fine them heavily, and afterwards deliver them up to their friends." Several men behind me instantly roared out that "they will not depart from their decision of yesterday!"

In answer to what was spoken by the linguist, I expressed my thanks, and added, that I should feel better satisfied if they would allow the men to be brought, that I myself might hear them confess their crime,—that if they were really guilty of having taken the lives of any of the people, they had done what was wrong; and, in order that they, the Chiefs, might save themselves from any future trouble with the Governor, I advised them, as their friend, to send the men to James Fort, that they may be tried by the proper authority. Another uproar ensued, several voices inquiring if "the men had killed any of my friends, and if not, why did I wish them to be brought for the purpose of asking any questions? They would not allow it."

Failing to carry my point here, I de-

sired to know what the probable amount of the fine would be which they intended to inflict. I asked the question because I thought I could arrange the amount, and would, if my offer was accepted, remove the men to James Town, to avoid the possibility of any future unpleasantness. I further added, that "I was not aware of *Adoom* being kept in James Fort for the purpose of trying criminals, nor did I know anything of the practices of the late King of Dutch Akrah."

Giving *Adoom*, or *Odom*, is one of the many fetish processes by which the innocence or guilt of a person charged with crime is tested. The ordeal is simply this: a small portion of the bark of the odom-tree is given by the fetishman to the person arraigned, which he is required to chew, the juice of which he is made to swallow; this is followed up with a copious draught of water administered in a calabash, which if the stomach retains, the accused individual is pronounced "guilty;" if otherwise, he is said to be *innocent*. A great deal of trickery is, of course, employed in this and other fetish trials.

Failing here again, and finding I could do nothing further, I again put the question to the King and his Chiefs as to their real intention respecting the men. They confirmed what they had already stated, namely, that "they will not kill them, as they had never yet taken the life of any person in the town."

As a close to the interview, I solemnly assured the Chiefs that, "if they touched the lives of the men of whom we had been so long conversing, after the promise they had now faithfully and publicly made, they would involve themselves in very serious difficulties with his Excellency the Governor; and therefore I sincerely hoped they would abide by their present decision."

I then rose, and bidding them all adieu, rode back to James Town, heartily thankful to God for the apparent success attending our mission of mercy.

A few days after my interview with the Chiefs of Teshi they were induced, by the persuasion of the Rev. Mr. Zimmermann, of the Basle Society, to send in the four men to James Fort.

I should deem the foregoing statement incomplete were I not to add a copy of a letter which I received a few days after from the Hon. E. B. Andrews, bearing date,—

"*Cape Coast Castle, Nov. 16th*, 1857.

"Rev. Sir,—Having informed the Governor and Commander-in-Chief of your conduct on the 10th instant, in proceeding to Teshi for the purpose of saving, by peaceful persuasion, the lives of four human beings who were about to be barbarously murdered, I am directed by His Excellency to convey to you the expression of his very high sense of the zeal and devotedness which you displayed on that occasion, and that he has considered it right to bring your conduct to the notice of the Right Hon. the Secretary of State.

"I have the honour to be, &c., &c.,

"(Signed) E. B. Andrews,

"*Colonial Secretary.*

"*To the Rev. H. Wharton.*"

I fear, dear Sirs, I have greatly trespassed on your time and patience: I must now therefore bring this to a close. I crave a continued interest in your prayers.

GAMBIA.

Extract of a Letter from the Rev. Richard Cooper, dated Bathurst, January 23d, 1858.

I feel it to be matter of devout gratitude to Almighty God, that I am again permitted to address you.

When I last wrote, I was suffering somewhat severely; but am now, through the blessing of our good Lord, restored to health and strength.

I feel greatly encouraged in my labours, by seeing the work of the Lord revive. Since Christmas-Eve, about forty persons have professed to find peace through believing; and many more are earnestly seeking the pearl of great price: the majority of these are members of our Society. The joy manifested by many of those who have long walked with God on the occasion of conversions, shows how deeply their hearts, too, are interested in this glorious work. True, it may be asked, "What are these forty among so many who still lie deeply sunk in Heathenism, Mohammedanism, and infidelity?" But even one soul is precious, and over its

redemption "the angels of God rejoice." We gratefully acknowledge these blessings as the tokens of the Master's presence among us, and we earnestly beseech him to go on to be gracious. I trust ours is the determination of the Prophet Isaiah, when he says, "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." I am thankful to add, that this good work is proceeding. This season of the year is called by the natives "the cold time," on account of the cool northerly winds which now prevail. It has proved fatal to many; but this sad mortality has not been without its sanctified effect on the minds of the people generally. One poor man, who was brought to a saving knowledge of the truth the last Sabbath-night of the old year, was taken ill during the following week, and on the second Friday of the new year, his body was committed to the silent grave, "in sure and certain hope of a joyful resurrection to eternal life." Some of the natives truly remarked to me on that solemn occasion, "Surely, there was but one step between him and death, when he sought and found the Lord." I have reason to believe, that the somewhat sudden death of this man, and that, too, so soon after his conversion to God, has been blessed as a means to stir up many more to seek after those things which belong unto their peace. In many of the young men of our Society we have much pleasure. A short time since, while engaged in visiting some of the people, I met one of them who was engaged in proving from the Bible to his fellow-workman,—a Roman Catholic,—that the Apostle Peter was not constituted by Jesus Christ "the head of the church," as the Priests had taught him to believe. I was surprised to hear him argue so intelligibly and conclusively, even to the confusion of his deluded countryman. I believe the Papists are doing very little at the Gambia: nor have I heard of more than one of our members leaving our Society through their proselytism.

SIERRA-LEONE.

Extract of a Letter from the Rev. Samuel Brown, 1st, Supernumerary Minister, dated Free-Town, January 19th, 1853.*

THOUGH you may not expect from me a particular account of my labours, it nevertheless may promote a grateful sense of obligation to God, for giving renewed vigour and strength of body and of mind to one who in age is "to the margin come, and must soon expect to die."

December 16th.—I visited forty sick patients in the five wards of the colonial hospital; to whom I addressed an exhortation and words of comfort, and concluded with prayer.

17th.—I preached in Buxton chapel to four hundred hearers, from, "Christ in you the hope of glory."

18th.—I visited fourteen patients in the military hospital. I addressed to them an exhortation and words of consolation, and concluded with prayer.

19th.—I went in a boat to Kissey-Town. Two nights the Rev. George Nicol, Church Clergyman, kindly accommodated me in his house.

Sunday, 20th.—At ten A.M. I read prayers and preached in our dilapidated chapel to about one hundred and twenty hearers. At three P.M. I gave an address in the church to about fifty of the Rev. George Nicol's catechumens and hearers. Interest was awakened by referring to the first founding of their church and town, and my visits to the late Rev. G. Nylander on the occasion in 1818. Several whose memory and age enabled them to recall the same events, paid their respects, and expressed their gratification in seeing me again in the colony. At half-past four P.M. I preached to a congregation of one hundred and fifty, and afterwards met the Society.

23d.—I visited forty sick persons in different wards in the colonial hospital. Whilst attentively they listen to essential Christian truths, no apparent anxious solicitude for salvation is produced. Yet the efforts on my part quiet and comfort my own conscience.

25th, Christmas-Day.—I walked some

* Mr. Brown received his first appointment to Sierra-Leone in the year 1816; and has returned to the scene of his early labours, hoping to perform some service acceptable to Christ among the inhabitants of that important colony. The appearance of a venerable Minister in Western Africa after forty years' absence may well excite surprise and pleasure. We claim for him the sympathy and prayers of those who can appreciate the zeal by which Mr. Brown is actuated.

distance, and at eleven A.M. I preached in Buxton-street chapel, to three or four hundred hearers, from 1 John iii. 8. The son of William Smith, Esq., conducted me to his father's house, where, in association with my Wesleyan Missionary brethren, I enjoyed my Christmas dinner.

Sunday, 27th.—In the morning I heard two sermons; one at our chapel, and the other at St. George's Cathedral. I felt at first disappointed in not hearing our newly-arrived Bishop, but was highly edified and pleased with the sermon of the coloured Clergyman, the Rev. Mr. Jones. At a quarter-past three I held my fourth service with the prisoners in the Sessions Hall, above the Prison: about one hundred and thirty attended. The Judge's seat was my pulpit. After singing a hymn and reading a portion of the prayers, I founded my address on Luke xv. 1—7, and concluded with an extempore prayer. At half-past four P.M. I visited forty patients in the colonial hospital, to whom I addressed scriptural truths of direction, exhortation, and of comfort, and concluded with prayer. At half-past six P.M. I preached at Bathurst-street chapel, to about four hundred hearers, from Acts i. 8: "Ye shall receive power after that the Holy Ghost is come upon you." This day's work was heavy, and yet God gave strength for its performance.

On Monday, 28th, and the three following days, the sessions were held. A great many cases were disposed of in two days.

30th.—On visiting the colonial hospital, forty-two patients appeared to be grateful for my efforts to lead them to accept of Christ as a Saviour. At four P.M. I visited a newly-married person and read an appropriate portion of Scripture, and prayed for God's blessing on the party. At seven P.M. a great party of Sunday-school Teachers and friends, with three Ministers, were hospitably and handsomely entertained at tea by Mr. Ezzidie, a merchant. The addresses and devotional exercises were profitable.

31st.—The lady of the second Chaplain, the Rev. Mr. Pocock, invited me to tea, and an association of friends at a bazaar, for the aid of the Church Schools and Missions. I enclosed a mite in a note, and, having an engagement at a watch-night at Kroo-Town chapel, excused myself. The chapel was filled; and three native Local Preachers and myself, assisted by two praying, devout Leaders, (I hope profitably,) closed and commenced the year.

January 2d, 1858.—I started in a boat to Congo-Town Bay on my way to Wilberforce; and, on landing, walked up the long hill to the Rev. Mr. Dillon's house.

Sunday, 3d.—I conducted three public services; two in our chapel, and one for the West African Methodists. The congregations were large and attentive. Their attention and expressions of gratitude were encouraging.

4th.—I walked to King Tom's Point without much fatigue.

10th.—I held two public services; one in the Sessions Court: about one hundred prisoners attended; another in Rawdon-street chapel. Fixed attention, a large congregation, and many expressions of gratitude, were cheering. At half-past two P.M. I visited forty sick persons in the colonial hospital.

14th.—I accompanied Mr. May to Wellington in a boat, and held two services; one at seven P.M., and the other at five A.M., next morning; and visited three or four families. Not much less than two hundred were present at each service.

My health continues to be good, and strength is increased.

SOUTH AFRICA.

ALBANY, KAFFRARIA, AND BECHUANA DISTRICT.

Extract of a Letter from the Rev. William Impey, dated Graham's-Town, December 8th, 1857.

The session of our Annual District-Meeting closed on the 28th ult. It has been one of great harmony and comfort: we have been favoured with many "times of refreshing from the presence of the Lord." The ministrations of the brethren were accompanied with unction and power, and proved a blessing to our people; and, on the other hand, I believe all the brethren have been revived and cheered, and had their hands strengthened by their intercourse with each other and with our congregations here, blessed as we have been with so gracious a revival of the work of God; and they have returned to their several

Circuits "in the power of the Spirit," waiting for and expecting brighter manifestations of the glory of the Lord.

The young men on trial are truly devoted to God and his work, and during the past year have been made a great blessing in their respective Circuits, more especially to the young members of our congregations. As the older members were being taken, one after another, to their reward, some of us were led to exclaim, "By whom shall Jacob arise?" But, blessed be God, instead of the fathers he hath given us the children, whom we trust he will make princes in the earth.

In the return of numbers, you will mark an increase of 49. On all our stations this side the Kei, there has been a considerable increase, amounting in all to 196; but on the stations beyond, there is a decrease of 147; leaving a balance of 49, as above. This return is made up, as usual, to September 30th, and does not include the many who have since that period been brought to God in the present revival.

Our schools are prospering; but we are greatly in want of a more efficient class of Teachers. The appointment of *trained* Teachers to our schools is becoming a matter of increasing importance. We have all the means requisite to meet this demand save one, and that is funds to defray the expense necessarily incurred in the training of Teachers, and to afford them a suitable remuneration afterwards, when employed in the schools. Both at Heald-Town and Graham's-Town we have able Teachers trained at Westminster, who are competent and willing to pay every attention to the raising up of a superior class of native Schoolmasters; but, for want of the means to support them during their period of training, we are able to do this to only a very limited extent.

On the whole, both we and the Committee have abundant cause to thank God and take courage. We do not labour in vain, nor spend our strength for nought. We sow an incorruptible seed, the seed of the word which liveth and abideth for ever: already we reap the first-fruits; and in due season we shall gather in an abundant harvest, if we faint not.

BRITISH KAFFRARIA.

Extract of a Letter from the Rev. William Shepstone, dated Kamastone, November 10th, 1857.

I THINK you will not have forgotten calling on me in Committee Meeting to account for the smallness of our Missionary subscriptions at Kamastone, and I have no doubt you will remember what was my explanation, namely, that it was not for the want of a willingness in our people to help in church affairs, but that their resources had been exhausted in providing chapel accommodation for themselves. At that very time we were discussing this point in London, these people were raising some £60 and more towards their school-room. I did at that time, as you are aware, express a hope that the Missionary subscriptions would be more for the future; and had I spoken more confidently, I should have been borne out by results, which this year are as follows:—European, £16.; native, £112. 10*s.* 10*d.*; public collections, £12. 11*s.* 2*d.*; total, £141. 2*s.*; so that in all fairness of calculation £120 of this sum is from the natives; and have the children not proved themselves equal to their *parents?* For when it is remembered our *numbers in Society are not* much above one hundred, I think we do not come behind in this matter, at least this year.

When it is borne in mind that this money has been subscribed by a people who are naturally selfish to a proverb, we must acknowledge that it is the fruit of the Gospel; and I am sure the Committee will be glad to hear of this proof of the soundness of Christian principle which influences these new converts to Christianity. There is, however, one circumstance which should be noticed, namely, that this year our people have had a good market for their surplus grain, which may not be in the coming year; yet that we can afford to leave to God. There is, however, one point connected with this subscription which should also be remembered: it has all been got out of the ground; and, I think I may say, so far as the natives are concerned, every pound of it has been got from the soil by the "sweat of the brow."

I must not close with money matters. I have better fruits of the Gospel of which to inform you. For the last few weeks, God has been working by his

Spirit amongst our congregations, especially amongst the young. Many have been deeply convinced of sin, and several have professed to have found peace with God: twenty joined us in one week, and we have now above fifty on trial, so that we even here can use Mr. Wesley's words and say, "The best of all is, God is with us." Nor is it here only: in Graham's Town, Queen's Town, and Lesseyton we have the glad tidings that God is convincing, and that mightily. O that God would send down the rich showers of his grace on the parched African shores! Long, long have the burning influences of barbarous superstitions withered or burnt up every moral feeling. And it is not all that is European that shines with moral beauty—would to God it was even so! Yet, we rejoice at the great interest manifested, by all ranks of the great and good, for the moral renovation of Africa. Nor is this feeling deadened by proximity to the scenes of wretchedness in the minds of such. The sympathy manifested, and the efforts made, in the late exodus of the Kaffers into the colony, gave proofs of feeling, deep and strong, arising from Christian principles, and showing that our Lord's words had their seat in their hearts, "If thine enemy hunger, feed him."

RECENT INTELLIGENCE.

BIABOU, ST. VINCENT.—I herewith forward you a list of subscriptions to the Mission-fund, from this Circuit, for the past year. You will be happy to learn that an improvement has taken place, and that we have raised the sum of £207. 19*s.* 7*d.*, being £40 above that of the previous year. This has called forth our special gratitude; for we cannot but look upon this improvement in our Mission-funds as a strong evidence in our members of attachment to Methodism, that no influence brought to bear against us can destroy, and of the high estimation in which we are held by the better class of the community at large.

We need, and ought to have, another Minister to each Circuit in this island. As regards this Circuit, my two colleagues can do little more than attend to their respective Societies at Calliaqua and George-Town, visiting the villages and estates in their respective neighbourhoods, leaving me to attend to Biabou, Union, Calder, and Marriaqua, with the various villages and estates by which these places are surrounded. During the short time I have been in the Circuit, I have laboured hard, night and day, to meet the requirements of those places, but find it impossible to overtake the work. Biabou and Union are quite sufficient for one Minister to attend to, scattered as the villages and estates are. We have then Calder and Marriaqua to provide for,—the latter place alone sufficient for the labours of one man, and which would prove an interesting field, and amply repay whatever might be expended in the establishment and support of a Minister in this beautiful and *increasingly-populated valley*. With regard to Calder, I very much fear that, unless a Minister be sent to reside there very shortly, it will become a scene of desolation. There are several large villages in the neighbourhood, where Satan holds his seat, and where the morals of the people are becoming more and more depraved. The periodical visits we are able to pay them are not sufficient to meet the exigencies of the case, or to give us that moral influence which Ministers should possess, to produce any permanent benefit to the people. When I contrast the present state of our churches in this island, with what they were when I laboured here from 1839 to 1844, my heart bleeds. "How is the fine gold become dim!" Is it too much to ask the Committee to give us two additional men for the island, with the means for their support for two or three years? Have we not a strong and pressing claim upon their kind consideration, whether we look abstractedly at the state of the work, or as to what our people have done in years gone by? For years our people in this island have raised more money annually towards the Mission-fund, than has been raised in any other island of the District, if not in the West Indies, excepting Jamaica; and although for two or three years past they have not come up to former years, yet give us the men and the pecuniary means we require in this our time of need, and I have no hesitancy in saying, that, through the prayers of God's people, many of whom are daily pleading for a revival of his work, and the supply of his Spirit, we shall soon recover our former strength and prosperity.—*Rev. James Banfield, January 19th, 1858.*

TORTOLA.—According to the arrangement of the District-Meeting, this is to be my last year in this Circuit. Many souls, I am happy to say, have already been given me, and I do most ardently hope and pray that many more may still be given me, who shall be the crown of my rejoicing in the day of the Lord Jesus.

I am thankful to be able to inform you, that, after meeting the expenses of this Circuit, including the expenses of three schools, I had a balance of upwards of £7 to pay to the District Treasurer. For this I thank God, and take courage.

We had a delightful season at the watch-night. The night was beautifully pleasant, the moon shining in its brightness; the congregation was unusually large; and whilst endeavouring to improve the solemn midnight hour, from the declaration of St. Peter, "The end of all things is at hand," the Holy Ghost touched the hearts of not a few, and the new year was ushered in with the cry, "I will not let thee go, except thou bless me;" and of some, I rejoice to add, he blessed them there.

The covenant service on the following Sabbath was numerously attended; and when I arose and lifted up my right hand to heaven as a token and pledge that I would give myself anew to God and my work, such a gracious influence from the great High Priest in heaven came down, that the people could no longer keep silent before the Lord, and the cry for mercy was heard in every part of the chapel, and it was found at nine o'clock the same night, that as many as thirty persons had found peace with God through our Lord Jesus Christ.

This Circuit, strictly speaking, deserves a third Preacher, inasmuch as they could and would maintain him; but when I remember India, with its teeming population, I scarcely feel justified in asking it. I ardently hope that the British churches will furnish you with the means of sending a noble band of men to that stronghold of Satan.—*Rev. Samuel Simons, February 10th*, 1858.

TOBAGO.—I have just closed the Circuit schedule for the last quarter, and I find we have an increase of 55 for the year, after allowing for 34 deaths, 27 removals, and 115 backsliders: making a total of 176. You will perceive our net increase will be 231, with 18 on trial.

Our class-money for the year will show an increase of at least £40 sterling, and for the two years upwards of £65 in this one item. We have held most of our Missionary Meetings. In town His Excellency Governor Drysdale took the chair: the chapel was crowded on the occasion. Our Mission-money will show an increase.

I have been necessitated to repair and paint most of our chapels, in order to save them from going to ruin. I have made an effort to meet the expenses by holding tea-meetings at the different places; but I am afraid we shall be in debt. The ladies of the Bazaar Committee very kindly placed £50 sterling at my disposal for this purpose.

Our congregations are very good. At our watch-night service in town we had not room for the people; the chapel was crowded to excess; we had to provide very many with chairs, who sat round the communion.

Our schools are doing well. A short time since the Government gave us £10 sterling for the purchasing of school-material. I have got a good supply. The schools will be re-opened on the 11th instant, when there will be an ample supply of everything: Scripture and natural history, reading, spelling, and other lessons, grammars, geography, maps, pens, pencils, copy-books, history of England, Testaments, and our own First, Second, and Third Part Catechisms.—*Rev. William Williams, January 8th*, 1858.

MONTSERRAT.—The past year has been one of unparalleled prosperity. The receipts of class and ticket moneys, with the public collections, were nearly doubled, so that we have reduced the grant £30 for this year. At present everything indicates greater prosperity. As to the spiritual state of the Circuit, the Lord is deepening his work in the hearts of the old members, whose Christian experience is still rich and scriptural; it is also progressing in the souls of those who have lately joined the church. Since my return from the District-Meeting, I have received ten persons on trial for church-membership. These, with the twenty-two on trial at the end of the year, some of whom I have received and am receiving at the March Quarterly Visitation, added to the eighty-three admitted last year, will give a total of one hundred and fifteen persons who have sought admission into our Society during the short time I have been here. It is true, in Western Africa this ingathering of precious souls would appear small; but the Committee,

who know the past and present of the West Indies, will remember, that for many years past in most of the larger islands there has been an annual decrease in numbers. Thus the reception of one hundred and fifteen persons into the church within thirteen months in a small colony like Montserrat, is not only very encouraging to us, but it is a pledge of future success, and an evidence that the Lord is with his servants. The work of soul-saving is still going on: this is the ground-work of our Circuit-prosperity.—*Rev. Robert Gilbert, February 24th, 1858.*

RECEIPTS AND EXPENDITURE OF THE YEAR 1857.

In anticipation of the Statement now under preparation for the Report, we have the satisfaction to inform our readers, that the Receipts for the past year have amounted to £123,062. 18*s.* 11*d.*, being considerably in advance of the Income of 1856. The particulars are as follows:—

HOME RECEIPTS.

	£	*s.*	*d.*
Mission-House and Home Districts	74,193	12	6
Hibernian Missionary Society	4,166	15	5
Juvenile Christmas and New-Year's Offerings	7,322	4	1
Legacies	2,510	18	3
Donations on Annuity	550	0	0
Contributions for the China Mission	978	18	0
Dividends	878	8	11
Interest	450	0	0
Total Home Receipts	91,050	17	2

FOREIGN RECEIPTS.

Affiliated Conferences and Mission Districts	29,698	7	1
Colonial Grants for Schools	2,313	14	8
Total Foreign Receipts	32,012	1	9
	23,062	18	11

The entire charge on Expenditure is also £123,062. 18*s.* 11*d.* In this amount is included £2,500 reserved as Special Contributions on behalf of India, to be expended, during the current year, in sending additional Missionaries to the Madras and Mysore Districts.

Our readers will unite with the Committee in thankfulness to God for this favourable result of the labours of the past year in respect to Finance.

ARRIVAL.

Information has been received of the safe arrival of Miss James at Adelaide, South Australia.

DEATHS.

We copy from the "Watchman" newspaper the following appropriate record of two valuable servants of the Lord Jesus, who have recently been called to their eternal reward.

"At Leeds, on Sunday, the 21st of March, at four P.M., in the eighty-third year of his age, the Rev. James Lynch, Wesleyan Minister and Missionary. This venerable servant of Christ commenced his labours in Ireland, receiving his first appointment to the Lisburn Circuit in the year 1808. In the year 1813 he was engaged by Dr. Coke to accompany him as a Missionary to the East Indies. In the island of Ceylon, in Negapatam, and in Madras, he made proof of his ministry, and was the instrument of several religious awakenings of a remarkable character, and of the conversion of many souls from sin and error to the holiness and truth of the Gospel. He considered it to be his special calling to lead the penitent to Christ, and never ceased to instruct and encourage him until he obtained "peace in believing." In the year 1825 he resumed his labours in Ireland, and in 1842 retired from active service. In his last illness he suffered but little; his mind retained its wonted vigour and activity; and his trust was entirely in the great Atonement. In his own estimation he was less than the least of all the servants of Christ; but to many persons he was in his day an Apostle, a chosen vessel of Christ, bearing His name to the Gentiles; and testifying to all, both Heathens and Christians, the Gospel of the grace of God. His name and memory will long be cherished, especially in India, with veneration and love.

"On the 17th of March, at Winnenden, Wirtemberg, aged seventy-five, Mr. C. G. Muller, Agent of the Wesleyan Missionary Society. He was a native of Germany, and during his residence in London he was happily made a partaker of salvation through faith in Christ. He became an Exhorter and Class-Leader in the Great Queen-street Circuit; and, while on a visit to his father's house in Winnenden, he made known the truth and power of the Gospel to his assembled relatives and friends. A work was thus commenced, which has continued and increased to the present day. The honoured instrument of its commencement was desired by the Committee of the Wesleyan Missionary Society to watch over it, and to advise and direct any persons who might be raised up to foster and extend it. After a faithful and successful discharge of the duties imposed upon him for about five-and-twenty years, he died in the enjoyment of the faith, and peace, and glorious hope of the Gospel."

We regret to announce that Mrs. Hardey, the wife of the Rev. Edward J. Hardey, died at Mysore on the 5th of March.

The amount of contributions and remittances announced on the Cover of the Notices this month is £2,925. 0*s.* 6*d.*

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FINANCIAL STATEMENT FOR MAY.

To show the desirableness of the payment of Subscriptions to the Missions early in the year, or, as has been frequently urged, in the month of May, and of prompt remittance of all Contributions from the Branches and Districts to the General Treasurers, it may be deemed sufficient to direct attention to the following Statement. One glance will afford evidence that the General Treasurers are still carrying on the business of the Society by borrowed capital, and incurring expense of interest thereon. It is most desirable that they should be relieved from this necessity as much as possible; and this can only be effected by early payments and prompt remittances. We commend the subject to the kind and careful consideration of our friends.

Receipts and Expenditure to May 1st, 1857.

Receipts.	£	s.	d.	*Expenditure.*	£	s.	d.
Home Districts	5,223	9	6	To May 1st, 1857	24,702	17	3
Ireland	100	0	0				
Affiliated Conferences and Foreign Districts	2,041	5	10				
Sundries, Legacies, &c....	1,507	2	6				
Total	8,871	17	10				
Deficiency of Receipts to meet Expenditure to May 1st, 1857 ...	15,830	19	5				
	24,702	17	3		24,702	17	3

*** *The cordial Thanks of the Committee are offered for various acceptable Presents to the Society; namely,—*

To the Ladies at Goxhill, in the Barton-on-Humber Circuit, by the Rev. H. Kirkland, for 2 dozen Calico Shirts, 10 Girls' Pinafores, 3 Babys', 1 Boys', and 2 Print Ditto, 13 Frocks, 4 pieces of Print, 7 Aprons, 5½ dozen Bobbins of Cotton, 1 gross of Hooks and Eyes, 100 Needles, several yards of white and unbleached Calico, &c., care of the Rev. W. and Mrs. Wilson, Fiji.

To Mrs. Nash, Lambeth, for a case of Wearing Apparel, value £16, care of the Rev. J. Weatherston, Sierra-Leone.

To Mr. Jones, Stoke-on-Trent, for a hogshead containing 600 pieces of China, value £15, in aid of a Bazaar to be held at Mount-Reece, towards the liquidation of the Debt upon the Chapel of that place, care of the Rev. J. Mearns, Jamaica.

To Mrs. Sidwell, Commercial-road, for a parcel of Wearing Apparel.

The following Remittances from Districts were omitted in our last Number for want of space.

LONDON DISTRICT.

	£.	s.	d.
City-Road	60	14	0
Hinde-Street	17	18	2
Poplar	24	18	1
Dalston	38	14	2
South Lambeth	4	3	10
Waterloo-road	4	0	0
Islington	2	13	7
Ditto, Young Men's Association	36	12	9
Acton	8	13	2
Croydon	15	17	11
Brighton	8	14	0
Edmonton	27	9	0
Spitalfields	5	17	7
Ditto, Ladies	18	0	2
Southville	8	14	11
Milton-Street	32	1	0
Tunbridge-Wells	15	7	8
Camden-Town	2	1	0
Stoke Newington, 1858	12	10	0
Jewin-Street	22	10	3
New North-Road	8	3	11
Ipswich	11	11	10
Norwood	5	9	3
St. John's Square	5	6	0
Leyton	4	11	0
Chelmsford	25	6	2
Westminster	11	4	0
Woolwich	34	18	7
Grove (Southwark)	3	4	3
Sydenham	16	6	6
Ditto, 1858	6	18	0
Brentford	4	19	9
Windsor	18	11	4
Westminster	7	7	0
Globe-Road	3	10	7
St. John's Wood	24	17	10
Great Queen-Street	7	18	6
Ditto, 1858	9	0	0
Ditto, Ladies	25	11	8
Greenwich	1	0	0
Richmond	45	0	0
	648	6	8

HALIFAX AND BRADFORD DISTRICT.

	£.	s.	d.
First Huddersfield	66	1	2
Holmfirth	39	7	6
Todmorden	21	11	4
Denby-Dale	16	19	5
Bradford, West	199	7	1
Bradford, East	190	3	0
Keighley	169	19	7
Bingley	67	0	0
Shipley	78	15	5
Skipton	30	18	3
Addingham	51	0	11
Grassington	6	9	0
Settle, &c.	3	6	8
District	128	0	7
	617	6	5
Acknowledged in March Notices	451	7	6
	1068	13	11

NOTTINGHAM AND DERBY DISTRICT.

	£.	s.	d.
Nottingham, North	109	16	10
Ditto, for 1858	50	0	0
Stamford	131	11	0
Grantham	62	14	3
Nottingham, South	74	17	10
Mansfield	1	9	0
Leicester	75	10	6
Loughborough	4	4	3
District (Derby)	102	6	4
	612	10	0

MANCHESTER AND BOLTON DISTRICT.

	£.	s.	d.
First Manchester	262	0	0
Second Manchester	167	3	10
Third Manchester	68	7	2
Fourth Manchester	161	1	2
Fifth Manchester	262	17	10
Altrincham	111	4	5
Stockport, North	243	7	3
Bury	108	14	7
Leigh	31	17	3
New Mills	26	19	11
Haslingden	101	1	10
Bacup	66	17	3
Saddleworth	23	2	1
Ashton	72	10	11
Heywood	3	5	0
Colne	30	10	2
Rochdale	48	0	9
Oldham	55	12	0
Clitheroe	36	1	10
Blackburn	103	16	9
Burnley	95	9	4
Didsbury, &c.	22	1	11
	2102	3	3

NORWICH AND LYNN DISTRICT.

	£.	s.	d.
Mildenhall	15	6	6
Lynn, &c.	17	14	8
Framlingham, &c.	13	9	5
Bungay	34	8	0
Thetford	29	4	5
Lowestoft	28	18	2
Norwich	35	5	8
Yarmouth	78	18	6
Holt	3	14	0
Attleborough, &c.	2	14	10
	259	14	2

Remittances from District and Circuit Treasurers to the Wesleyan Missionary Society, received by the General Treasurers, from the 15th of March to the 15th of April, 1858.

LONDON DISTRICT.	£.	s.	d.
Lambeth	60	0	0
St. John's Wood	5	16	6
Tonbridge	14	11	0
Bromley	16	10	8
Dalston	3	0	0
Chelsea	7	7	0
Hackney	16	11	0
Brighton	10	0	0
Stanhope-street	13	14	2
Enfield	2	17	0
Peckham	7	0	0
Harrow Juveniles, by Mr. Blake	10	0	0
	167	7	4

NORWICH AND LYNN DISTRICT.			
Attleborough	1	7	2

BEDFORD AND NORTHAMPTON DISTRICT.			
Bedford	20	0	0
Luton	22	5	0
St. Ives	4	13	0
	46	18	0

MANCHESTER AND BOLTON DISTRICT.			
Bolton, South	150	0	0
Bolton, North	150	0	0
	300	0	0

ZETLAND ISLES DISTRICT.			
District	6	0	0

EXETER DISTRICT.	£.	s.	d.
Exeter	5	1	3
Barnstaple	1	0	0
	6	1	3

NOTTINGHAM AND DERBY DISTRICT.			
Newark	110	0	0

NEWCASTLE DISTRICT.			
Alnwick	3	1	5

LEEDS DISTRICT.			
Second Leeds	54	19	10
Third Leeds, &c.	45	0	2
	100	0	0

HULL DISTRICT.			
Barton	120	4	9
Hull, West	13	4	6
	133	9	3

EDINBURGH AND ABERDEEN DISTRICT.			
Dunbar	5	3	0

MACCLESFIELD DISTRICT.			
Leek	15	14	9
Newcastle	10	0	0
Northwich	23	0	0
	48	14	9

PORTSMOUTH DISTRICT.	£.	s.	d.
Salisbury	6	10	0

HALIFAX AND BRADFORD DISTRICT.			
Halifax	50	0	0
Loughborough	12	13	4
	62	13	4

DEVONPORT DISTRICT.			
Plymouth	53	7	7
Callington	35	0	0
	88	7	7

SECOND SOUTH WALES DISTRICT.			
District	23	18	1

LIVERPOOL DISTRICT.			
Runcorn	28	0	0

SHEFFIELD DISTRICT.			
Sheffield, East	37	11	4

CHANNEL ISLANDS DISTRICT.			
Guernsey (French)	17	0	0

LINCOLN DISTRICT.			
Lincoln	40	0	0

Contributions to the Wesleyan Missionary Society, received by the General Treasurers, since our last announcement, up to the 15th of April, 1858, some of which are included in the District and Circuit Remittances.

Moneys received at the Mission-House.	£.	s.	d.
A Lady, by James Heald, Esq., *Manchester*	500	0	0
Donation on Annuity, by "An Old and Gratified Member"	500	0	0
T. E. E., by Messrs. Smith, Payne, and Smiths	230	0	0

	£.	s.	d.
George Chappell, Esq., *Manchester*, for Fiji	100	0	0
Ditto, for India	100	0	0
Ditto, for China	50	0	0
Thomas Chappell, Esq., *Manchester*, for China	50	0	0
Mrs. Tunnicliffe, *Mayfield-Hall, Ashbourne*	50	0	0
Legacy of Mr. Sykes, of *Selby*, Messrs. Swain and Townend, Executors, less duty	45	0	0
Mrs. Jane M'Leod, *Kingston, Canada*, for India	20	0	0
Ditto, for China	10	0	0
Ditto, for Africa	5	0	0
Ditto, for the Islands of the Sea	5	0	0
S. W., by "Record"	20	0	0
Legacy of Peter Warren, Esq., of *Plymouth*, by his Executor	19	10	0
Charles Hooper, Esq., *Eastington*	10	0	0
"A Thank-Offering for spiritual consolations vouchsafed to a beloved Son in his last moments," and a small nugget of gold	5	0	0
W. C. Hewitson, Esq., *Oatlands, Walton-on-Thames*	5	0	0
Mr. Loxton, *Great Bridge, Tipton*	5	0	0
Mrs. Bosanquet, 1857–8	5	0	0
A Friend at *Midsomer-Norton*, by the Rev. S. Wray	5	0	0
Miss Fox, *Pleasley, Mansfield Circuit*, a Thank-Offering to Almighty God for Mercies to a beloved Father on his death-bed	5	0	0
Mr. Pettybridge, *Launceston*, for India	5	0	0
Mr. Dingley, *Ditto*, for India	5	0	0
Mr. John Hawkey, a Thank-Offering to God for Mercies received in answer to Prayer, by the Rev. J. M'Kenny, *Plymouth*	5	0	0
A Friend, by John Carr, Esq.	5	0	0
John Carr, Esq., *Brighton*	2	0	0
Mrs. Carr, *Ditto*	1	0	0
Miss Carr, *Ditto*	1	0	0
Mrs. Catlin, *Saffron Walden*	1	0	0
James Allen, Esq., *Bandon, Ireland*, by the Rev. T. Waugh, and G. Powell, Esq., for Fiji	4	0	0
A Friend, from *Gateshead*, for Kaffraria, by the Rev. W. Shaw	3	0.	0
Rev. W. Peterson	2	2	0
E. A. Atkinson, Esq.	2	2	0
Anonymous, by the Rev. J. Shipham, *Spilsby*	2	0	0
Mrs. Pugh, *Tredegar*, "Out of pity to poor Fiji," by the Rev. E. Russell	2	0	0
Miss Ellam, for India, a hoarded Guinea, by the Rev. J. Cooper, *Rugeley*	1	1	0
Mrs. Burlingham, *Old-Buckenham, Norfolk*	1	1	0
G. W. Franklyn, Esq., M.P., *Poole*	1	1	0
A Thank-Offering for returning Health	1	1	0
Mr. John Pitt, *Colhampton*	1	0	0
An Old Friend, for India, by the Rev. T. Brumwell	1	0	0
H. B., *Leeds*, a Thank-Offering to God for the past Year's Mercies	1	0	0
Late Mrs. Mary Bramley, of *Fewston*, by the Rev. J. Kipling	1	0	0
A Friend, *Gainsborough*, for Fiji, by the Rev. W. Arthur, M.A.	1	0	0

LAMBETH BRANCH.

Mr. and Mrs. James Nash, for India	10	10	0
Mr. R. Nash, for China	5	0	0
Mr. John Corderoy, for China	5	5	0
A Lady, for India	1	0	0
Mr. J. C. Strange and Sisters, a Thank-Offering	5	0	0

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No. CLII. JUNE, 1858.

PAPERS

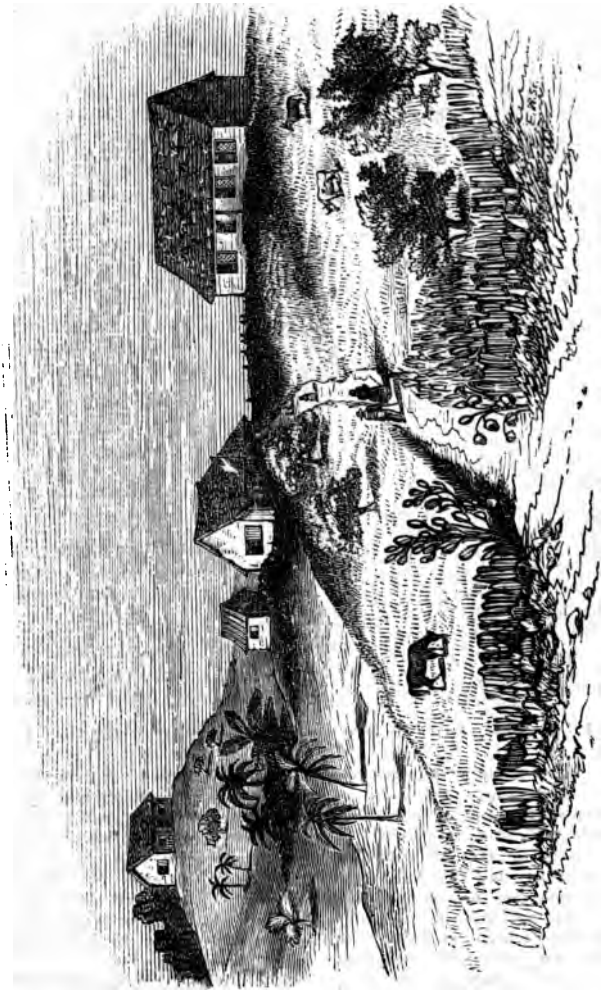
RELATIVE TO

THE WESLEYAN MISSIONS

AND THE

STATE OF HEATHEN COUNTRIES.

(PUBLISHED QUARTERLY.)



WESLEYAN MISSION-PREMISES, SAMANA, SANTO DOMINGO.

SAMANA, SANTO DOMINGO.

SAMANA is a peninsula on the north-east coast of the island of Hayti, and is within the Republic of Santo Domingo. A constant succession of mountain and valley, clothed with the wild luxuriance of tropical vegetation, forms a bold and pleasing scenery. The town of Samana lies in a hollow, and is thus deprived, to a great extent, of the cool sea-breezes so conducive to comfort and health within the tropics; but the Mission-premises, being placed upon a considerable eminence, occupy as favourable a position as the neighbourhood presents. The Wesleyan Missionaries had for some years visited Samana, from the Puerto-Plata station, of which it was an out-post, and a Society of thirty members had been gathered, when, in 1838, a Missionary was appointed to reside upon the station. The Rev. William T. Cardy removed thither in the following year, and zealously laboured in the establishment of the Mission until appointed to another station in 1843, when Samana again became attached to the Puerto-Plata Circuit, in connexion with which it has benefited by the services of other devoted men, two of whom have entered upon their eternal reward. The following communication from the Rev. Peter Van der Horst, Assistant Missionary, now resident there, dated February 8th, 1858, describes the present condition of the Mission, and will not fail to awaken lively sympathy in behalf of the Missionary and his work. It will be understood that a portion of the population, called in the letter the Cibaeños, are in a state of insurrection against the established authorities of the Republic of Santo Domingo, which comprises the eastern division of the island, the population of which consists mainly of Negroes speaking the Spanish language; while the western part of the island is inhabited by Negroes whose language is French, and who are now governed by Soulonque, who has been proclaimed as Emperor under the title of Faustin I. Originally Hayti (Santo Domingo) was a Spanish colony; but part was subsequently occupied by the French until 1791, when the Negroes rose and murdered the white population, and, after some struggles achieved their independence. After various revolutions, the island now contains a Spanish Republic and a French Empire! The station of Samana forms part of the Republic. The population of the entire island is above a million, nearly one-half Mulattoes, about fifty thousand Whites, and the rest Blacks: one-third of these belong to the Republic, and about two-thirds to the Empire. The religion is nominally Roman Catholic; but ignorance and immorality prevail to an almost unprecedented extent.

SINCE I last wrote you, distressing times have been passed and still continue. We are shut up in the town and part of the peninsula: all intercourse with the revolted places is forbidden, and all the seaports blockaded.

The Cibaeños are still encamped in the three sections west of the town. Four battles have been fought, in which the Government troops lost five men; the loss of the Cibaeños is said to be considerable, yet they still persist in remaining. The capture of the town appears impossible; the force sent not being sufficient to accomplish such a work by fighting. The method now adopted by the Cibaeños is to starve the town into submission, and in the meantime to capture small bodies of Government men when they go out to get provisions. To carry out the plan of starvation fully, every effort has been made by the Cibaeños to get possession of the provisions in the eastern sections, but as yet unsuccessful.

The Mission-premises are now within

Fort Buenaventura; the chapel and school-house are occupied by the soldiers. The soldiers conduct themselves very orderly, being thankful for a shelter from the heavy rains.

For three Sabbaths we could not hold any service at all; but now we have regularly a morning service in the chapel. The attendance is large, owing to the great number of people who have taken refuge in the town.

No class-meetings have been held during the quarter ending the year, and none as yet this year. A Leaders'-Meeting is impossible, all the men being in the service of the Government.

I had to abandon the Mission-house for about five weeks, but have returned, having now four families besides my own to occupy it. I see no danger in dwelling in the centre of the Fort, the place where the Mission-house is situated. I am separated from the centinel just by the boards enclosing the building; a circumstance which will put me in possession of the first alarm, should the Cibaeños attempt to enter the town at night.

Everything in the way of provisions and clothing is at an enormous price.

General Emilia Parmantier, the Commander, is very kind to me. I receive a soldier's ration almost every day, which is very acceptable in these times of high prices and scarcity. The President of the Republic, Don Buenaventura Baez, sent me, as a present, some of the dainties of the city; a part of which was quite useful to the large number of sick people. I had proposed to go to Turk's Island to get some provisions, to which the General consented, notwithstanding the port being closed. The General gave me a small vessel and four men; but the Captain, through fear, it is supposed, refused to go, declaring that the vessel was unseaworthy.

In Samana we have 2 chapels, 1 preaching-place, 1 Assistant Missionary, 1 day-school Teacher, 7 Sabbath-school Teachers, 6 Local Preachers, 97 full and accredited church-members, 2 Sabbath-schools with 70 scholars, 1 day-school with 40 scholars, and 300 attendants on public worship, including members and scholars.

The Puerto-Plata station (to the west of Samana) last year lost its able and efficient Missionary, the Rev. Mr. Cheesewright: his place has been supplied by the Rev. Joseph Webster, from Jamaica. These stations are additionally important from being among a people speaking the Spanish language, which is the mother tongue of the Europeans and their descendants in Mexico, and the greater part of the continent of South America. We cannot but regard these as only the beginnings of our efforts for that very large and important portion of the world's population, than whom none more need the pure, unadulterated word of God.

In that division of St. Domingo, or Hayti, which is called "the Empire of Hayti," and in which the French language is spoken, we have four stations, Port-au-Prince, Jérémie, Cayes, and Cape-Haïtien and Gonaïves. Five Missionaries occupy this field of labour, and the last District-Meeting reported 4 chapels, 4 preaching-places, 13 day-school Teachers, 4 Local Preachers, 217 members, 3 on trial; 386 day-scholars, and 1,220 hearers. This is but the day of small things compared with the statistics of other Mission fields; but it is a very encouraging beginning.

The work in Hayti, and in the West Indies generally, must be estimated in reference not merely to the present population, important as is its bearing upon their spiritual interests and temporal elevation, but also in connexion with the future influence of these Christianized and cultivated Negro races upon their brethren in Africa and elsewhere. The slave-trade, that "execrable sum of all villanies," and the abominable institution of slavery, now, we trust, on the wane, will no doubt be overruled for great and merciful results to the population of Africa by Him who "maketh the wrath of man to praise him." Although "clouds and darkness" have hitherto enveloped His dispensations to

the children of Ham, may we not look for a singular revelation of "righteousness and judgment" on their behalf? Never was the prospect more cheering for the future of the African races. The Gospel is spreading in Western Africa from the Gambia as far as the Gaboon River, and the interior from the coast is now being explored, and taken possession of by the Christian Missionary. The diseases of the climate are now better understood, so that there is a reasonable prospect of tolerable health and longevity where proper precautions are not neglected. The productions of Africa are becoming more and more valuable as articles of exchange, and invite increased commercial enterprise; for instance, palm-oil, ground-nuts, &c., &c. The Niger is likely to become the highway of Europeans into the interior, and we hope to see colonies of converted natives along its banks confronting the Pagan and Mohammedan tribes from which they or their fathers were stolen and sold into slavery. The following remarks by the Rev. T. J. Bowen, a Missionary of the American Southern Baptist Missionary Society, are so appropriate, that we gladly quote them as confirmatory of our hopes in reference to African civilization:—

WHILE we remember that African commerce is yet feeble, we are not discouraged in our hopes that it is destined to become a powerful instrumentality in the civilization and conversion of the continent. The commercial importance of the country is beginning to be recognised. The scores of French and English vessels constantly engaged in navigating the Senegal and Gambia rivers, and the rapidly-increasing traffic of several nations with the Western Coast generally, are proofs of this. But the present trade is probably not a tithe of what it might be, even with the present population. The single article of palm-oil—to say nothing of all sorts of tropical productions—has no assignable limit, as regards either the production or the consumption. The little palm-nut is the greatest enemy that has ever reared its head against the slave-trade; for civilized nations will soon find Negroes too valuable in Africa to suffer their exportation to other countries. Hereafter every war in Western Africa will be an injury to Europe and America; and we rejoice to see so strong an advocate of peace arising to power and immortality on the shores of that hitherto wretched country. We thank God, for that emblem of peace, the palm-tree.

But the internal wealth of all countries, and especially of so broad and rich a continent as Africa, must always be vastly superior to that of the coast. In everything except rice and palm-oil, Sudan has the advantage of Guinea. The air is more salubrious; at present, the people are more civilized, and are superior as to race; and the soil and climate are better adapted to most of the tropical productions which are accounted so valuable to other hot countries. Here, at the present moment, are millions of people, every one of whom may have something to sell, and desires something to buy. The caravan trade, across a thousand miles of desert, is computed at several millions of pounds sterling, even now, although it is expensive and unnatural, owing to the character and length of the road. The Negro caravans of the interior, which travel from one market to another, often consist of hundreds, and sometimes of two or three thousand people, laden with home productions, with salt and carbonate of soda from the desert, and with numerous articles from civilized countries, which by some long and expensive route have reached the heart of the continent. From what I saw and learned at Ilorrin, I suppose the weekly arrival of such traders at that town cannot be much, if any, less than ten thousand, and the same is going on in every part of the country. There is not a town without its market, and not a market without some European goods, and a desire for more; and yet all this vast, populous, and productive region is cut off from all direct and convenient intercourse with the civilized world. How much and how many valuable commodities are there wasted annually for want of a market, or else not produced, or but little produced, we are not able to say.

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The Wesleyan Missionary Notices,

RELATING PRINCIPALLY TO

THE FOREIGN MISSIONS

UNDER THE DIRECTION OF

THE METHODIST CONFERENCE.

MISSIONS COMMENCED, 1769.] [SOCIETY ORGANIZED, 1818.

JUNE & JULY, 1858.

CONTENTS.

	Page.
ANNIVERSARY OF THE WESLEYAN MISSIONARY SOCIETY	81
Annual Sermons	*ib.*
Annual Meeting:—	
Speech of the Right Hon. Lord Panmure, K.T., G.C.B., &c.,&c.	82
Abstract of the Report	84
Speech of Rev. Dr. Hannah	89
——— Rev. Dr. Dixon	92
——— Rev. Dr. Guthrie	95
——— Rev. Francis A. West	96
——— Rev. S. D. Waddy	98
——— J. Heald, Esq.	103
——— Rev. J. Smith	104
——— Rev. S. Coley	109
——— Rev. B. Field	111
Speech of Rev. R. Wallace	113
——— Rev. T. Aubrey	*ib.*
——— Rev. J. Scott	114
——— T. Farmer, Esq.	*ib.*
Wesleyan Mission to China	*ib.*
Anniversary of the London District Auxiliary Missionary Society	128
Arrival	*ib.*

CONTENTS OF THE COVER.

List of Publications	2
Financial Statement for June, 1856 and 1857	3
Remittances	6
Contributions	7
Presents	8

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FINANCIAL STATEMENT FOR JUNE.

To show the desirableness of the payment of Subscriptions to the Missions early in the year, or, as has been frequently urged, in the month of May, and of prompt remittance of all Contributions from the Branches and Districts to the General Treasurers, it may be deemed sufficient to direct attention to the following Statement. One glance will afford evidence that the General Treasurers are still carrying on the business of the Society by borrowed capital, and incurring expense of interest thereon. It is most desirable that they should be relieved from this necessity as much as possible; and this can only be effected by early payments and prompt remittances. We commend the subject to the kind and careful consideration of our friends.

Receipts and Expenditure to June 1st, 1857.

Receipts.	£	*s.*	*d.*
Home Districts	11,010	0	7
Ireland	100	0	0
Affiliated Conferences and Foreign Districts.....	2,093	15	10
Sundries, Legacies, &c....	2,444	10	5
Total	15,648	6	10
Deficiency of Receipts to meet Expenditure to June 1st, 1857 ...	14,480	9	11
	30,128	16	9

Expenditure.	£	*s.*	*d.*
To June 1st, 1857	30,128	16	9
	30,128	16	9

The following are the amounts which have been received from the Home Districts on account of the current year to May 20th, 1858:—

LONDON DISTRICT.	£	*s.*	*d.*
City-Road	73	4	3
St. John's-Square ..			
Hackney-Road	22	17	7
Jewin-Street	22	4	5
New-North-Road ..	17	5	1
Great Queen-Street.			
King's-Cross	8	0	0
Camden-Town.....	2	8	0
Kentish-Town.....			
Highgate			
Spitalfields			
St. George's.....			
Limehouse			
Poplar			
Globe-Road..	2	4	4
Stratford			
Seamen's Chapel....			
Southwark	36	15	0
Peckham	14	0	0
Silver-Street			
Albion-Street.....	3	9	0
Lambeth	46	0	0
Walworth.....			
Vauxhall	3	5	0
Brixton-Hill	31	8	10
Southville	5	0	1
Waterloo-Road			

	£.	*s.*	*d.*
Sydenham.....			
Norwood			
Hinde-Street			
Stanhope-Street...	11	0	6
Bayswater.....	9	10	0
Milton-Street			
St. John's Wood....			
Chelsea	29	14	6
Westminster	8	0	0
Islington	55	19	10
Hornsey-Road.....	2	0	0
Dalston	8	4	1
Hackney	52	0	1
Stoke-Newington ..	5	5	0
Tottenham			
Edmonton.....	10	10	0
Leyton			
Deptford	7	10	0
Blackheath			
Greenwich	6	12	4
Bromley			
Lewisham.....			
Woolwich.....	10	0	0
Hammersmith.....			
Harrow	11	0	0
Croydon			
Barking, &c.			
Hertford, &c.			
Cambridge			

	£	*s.*	*d.*
Windsor			
Uxbridge			
Chelmsford			
Leigh.....			
Colchester			
Manningtree			
Ipswich.....			
Hastings			
Sevenoaks.....			
Tunbridge-Wells ..			
Lewes, &c.			
Brighton	10	0	0
St. Alban's			
Guildford, &c.			
Dorking, &c.			
BEDFORD AND NORTHAMPTON DISTRICT.			
Bedford, &c.	20	0	0
Leighton-Buzzard..			
Luton, &c.	22	5	0
Dunstable.....	12	12	2
Aylesbury.....	1	5	2
St. Neots			
Biggleswade.....			
St. Ives, &c.			
Northampton			
Towcester.....			
Daventry, &c.....			

	£.	s.	d.
Newport-Pagnell ..			
Higham-Ferrers....			
Wellingborough			
Kettering			
Market-Harborough			
Chatteris			
Oundle			

KENT DISTRICT.

Canterbury			
Faversham			
Rochester.....			
Gravesend			
Sheerness.....			
Margate			
Dover.....			
Deal	8	10	0
Rye.....			
Tenterden.....			
Ashford.....			
Sandhurst.....			
Maidstone			
Sittingbourne			

NORWICH AND LYNN DISTRICT.

Norwich			
Bungay			
North-Walsham....			
Yarmouth			
Lowestoff			
Framlingham, &c.			
Diss.....			
Attleborough, &c...			
Bury St. Edmund's.			
Holt			
Lynn	5	5	0
Swaffham.....			
Downham.....			
Walsingham			
Wisbeach.....			
Thetford			
Mildenhall			
Ely			

OXFORD DISTRICT.

Oxford			
High-Wycombe			
Witney			
Banbury			
Kineton.....			
Newbury			
Reading			
Hungerford			
Watlington			
Thame			
Brackley			
Chipping-Norton ..			
Swindon			
Wantage			

PORTSMOUTH DISTRICT.

Portsmouth.....			
Gosport.....			
Salisbury	6	10	0
Poole			
Wimborne			
Christchurch			
Newport (Isle of Wight)			

	£.	s.	d.
Southampton, &c...			
Andover			
Chichester			

CHANNEL ISLANDS DISTRICT.

Guernsey (English) .	74	5	10
Guernsey (French ..	75	0	0
Alderney			
Jersey (English)....			
Jersey (French)			

DEVONPORT DISTRICT.

Devonport	20	0	0
Plymouth	92	19	8
Launceston	16	8	8
Holsworthy			
Kilkhampton			
Liskeard			
Callington	35	0	0
Tavistock			
Camelford.....	7	0	0
Kingsbridge.....			
Brixham, &c.....			
Ashburton			

CORNWALL DISTRICT.

Redruth	65	10	10
Camborne.....			
Falmouth	36	10	4
Truro.....	61	0	0
Gwennap	50	8	1
St. Agnes	25	10	0
St. Austle.....	61	7	1
St. Mawes.....			
Bodmin	45	15	0
St. Columb	20	0	0
Penzance	121	2	10
St. Just.....	69	10	0
St. Ives.....	55	0	0
Scilly Islands			
Helston.....	50	0	0
Hayle.....	35	0	0
Marazion			

EXETER DISTRICT.

Exeter			
Tiverton			
Taunton, &c.			
Bridgewater.....			
South-Petherton ..			
Budleigh-Salterton .			
Axminster			
Bridport			
Barnstaple			
South-Molton			
Bideford			
Dunster.....			
Okehampton			
Teignmouth			

BRISTOL DISTRICT.

Bristol, North	308	3	6
Bristol, South.....			
Kingswood	41	16	6
Banwell			
Weston-super-Mare.			
Stroud	10	0	0
Dursley.....			
Downend, &c.....			
Gloucester			
Tewkesbury			

	£.	s.	d.
Cheltenham	92	7	4
Newport (Mon.)....			
Cardiff	70	0	0
Bridgend			
Monmouth, &c.			
Chepstow			
Abergavenny			
Pontypool.....			
Ledbury			
Hereford			

BATH DISTRICT.

Bath			
Bradford (Wilts) ..			
Midsomer-Norton ..	5	0	0
Frome			
Warminster.....			
Melksham			
Devizes			
Shepton-Mallet			
Castle Carey, &c. ..			
Sherborne.....			
Weymouth			
Portland			
Dorchester			
Shaftesbury.....			
Glastonbury.....			

FIRST SOUTH WALES DISTRICT.

Swansea			
Merthyr-Tydvil	2	0	0
Brynmawr			
Brecon			
Carmarthen.....			
Haverford-West ..			
Pembroke			

SECOND SOUTH WALES DISTRICT.

Merthyr-Tydvil			
Aberdare			
Ebbw-Vale, &c.....			
Cardiff			
Cowbridge			
Brecon			
Llandilo.....			
Carmarthen.....			
Swansea			
Lampeter, &c.			
St. David's			
Aberystwyth			
Machynlleth			
Llanidloes.....			

NORTH WALES DISTRICT.

Ruthin, &c.			
Llanasa, &c.			
Llangollen			
Llanrwst			
Abergele, &c.....			
Holywell			
Mold			
Beaumaris			
Amlwch			
Carnarvon			
Bangor			
Pwllheli.....			
Barmouth			
Dolgelly.....			
Llanfyllin			
Llanfair			

BIRMINGHAM AND SHREWSBURY DISTRICT.

	£.	s.	d.
Birmingham, West and East	171	3	0
West-Bromwich			
Wednesbury	26	10	0
Walsall			
Wolverhampton			
Dudley			
Stourbridge			
Stourport			
Worcester			
Bromsgrove			
Evesham			
Redditch			
Coventry			
Leamington			
Stratford-upon-Avon			
Hinckley			
Shrewsbury			
Madeley			
Wellington			
Ludlow			
Kington			

MACCLESFIELD DISTRICT.

Macclesfield	30	0	0
Buxton			
Congleton	20	0	0
Sandbach			
Namptwich, &c.			
Northwich	23	0	0
Burslem	45	0	0
Tunstall			
Newcastle	10	0	0
Longton			
Stafford			
Leek	50	0	0
Uttoxeter			
Cheadle			

LIVERPOOL DISTRICT.

Liverpool, North	318	2	7
Liverpool, South	230	11	2
Liverpool, Welsh	25	0	0
Birkenhead			
Chester	100	0	0
Mold and Buckley			
Carnarvon, &c.			
Holyhead			
Wrexham	25	0	0
Whitchurch			
Warrington	31	0	0
Runcorn	28	0	0
St. Helen's, &c.	20	0	1
Southport	50	0	0
Ormskirk	5	0	0
Wigan	30	0	0
Preston, &c.	50	0	0
Blackpool, &c.			
Lancaster	11	0	0
Newtown			

MANCHESTER AND BOLTON DISTRICT.

District	53	0	9
First Manchester	144	2	1
Second Manchester	72	16	1
Third Manchester	58	0	0
Fourth Manchester	37	0	0
Fifth Manchester	37	2	2
Manchester, Welsh			
Altrincham			
Stockport, North	134	15	11
Stockport, South			
New Mills			
Glossop			
Ashton-under-Lyne			
Oldham			
Saddleworth			
Bolton, South	150	0	0
Bolton, North	150	0	0
Rochdale	36	0	0
Heywood			
Barnsley			
Bury	53	0	9
Blackburn			
Haslingden			
Bacup			
Colne			
Clitheroe			
Leigh	6	6	6
Didsbury			

HALIFAX AND BRADFORD DISTRICT.

Halifax	50	0	0
First Huddersfield	110	0	0
Second Huddersfield			
Holmfirth			
Sowerby-Bridge			
Todmorden			
Denby-Dale			
Bradford, West			
Bradford, East	70	0	0
Great Horton	12	11	4
Keighley	27	0	0
Bingley			
Shipley			
Skipton	15	8	0
Addingham			
Grassington			
Settle			

LEEDS DISTRICT.

First Leeds	60	0	0
Second Leeds	78	2	2
Third Leeds	34	6	8
Fourth Leeds			
Bramley			
Wakefield			
Birstal			
Dewsbury			
Knaresborough			
Otley			
Pateley-Bridge			
Pontefract			
Cleckheaton			
Yeadon			
Woodhouse-Grove			

SHEFFIELD DISTRICT.

Sheffield, West	20	16	0
Sheffield, East	48	11	0
Chesterfield	20	0	0
Bakewell			
Bradwell	2	10	0
Rotherham			
Wath			
Doncaster			
Barnsley			
Retford	25	0	0
Worksop			

NOTTINGHAM AND DERBY DISTRICT.

Nottingham, South			
Nottingham, North	50	0	0
Ilkestone			
Mansfield	5	0	0
Newark	110	0	0
Bingham			
Leicester			
Melton-Mowbray			
Oakham			
Stamford			
Grantham			
Peterborough			
Loughborough			
Castle-Donington			
Derby	66	0	0
Ashbourne	50	0	0
Belper			
Ripley			
Ashby-de-la-Zouch			
Burton-on-Trent			
Cromford	12	0	0

LINCOLN DISTRICT.

Lincoln	40	0	0
Sleaford			
Market-Raisen			
Louth			
Horncastle			
Alford			
Coningsby			
Spilsby	2	0	0
Boston			
Wainfleet			
Spalding			
Bourne			

HULL DISTRICT.

Hull, West			
Hull, East			
Beverley	30	0	0
Driffield			
Howden			
Patrington			
Hornsea			
Grimsby	30	0	0
Gainsborough			
Epworth			
Snaith			
Brigg			
Barton	150	14	11
Bridlington			

YORK DISTRICT.

York	300	0	0
Tadcaster	35	0	0
Pocklington			
Malton	21	0	0
Easingwold			
Scarborough	50	0	0
Pickering			
Thirsk			
Ripon			
Selby	95	0	0

WHITBY AND DARLINGTON DISTRICT.	£.	s.	d.
Whitby	56	9	10
Danby			
Stokesley			
Darlington			
Stockton			
Barnard-Castle	6	12	0
Bishop Auckland			
Middleham			
Hawes, &c.			
Richmond			
Reeth			
Bedale			
NEWCASTLE DISTRICT.			
Newcastle	58	6	0
Gateshead	60	9	2
North Shields	22	0	0
Blyth, &c.			
South Shields			
Sunderland	51	6	5
Houghton-le-Spring.			
Durham	1	0	0
Wolsingham			
Hexham	25	0	0

	£.	s.	d.
Shotley-Bridge	11	3	0
Alston			
Allendale-Town			
Alnwick			
Berwick			
CARLISLE DISTRICT.			
Carlisle			
Brampton			
Whitehaven, &c.			
Cockermouth, &c.			
Appleby			
Penrith	30	0	0
Wigton, &c.			
Kendal			
Ulverstone			
Dumfries			
ISLE OF MAN DISTRICT			
Douglas and Castletown			
Ramsay and Peel			
EDINBURGH AND ABERDEEN DISTRICT.			
Edinburgh	5	0	0

	£.	s.	d.
Dunbar, &c.			
Greenock			
Glasgow, West			
Glasgow, East			
Airdrie			
Stirling, &c.			
Ayr			
Aberdeen			
Dundee			
Perth			
Arbroath, &c.			
Banff			
Inverness			
SHETLAND ISLES DISTRICT.			
Lerwick			
Dunrossness			
Walls			
North Mavin, &c.			
North Isles			
HIBERNIAN AUXILIARY	450	0	0

Remittances from District and Circuit Treasurers to the Wesleyan Missionary Society, received by the General Treasurers, from the 15th of April, to the 20th of May, 1858.

LONDON DISTRICT.	£.	s.	d.
Lambeth	46	0	0
Islington	55	13	10
Vauxhall	3	5	0
Hackney-Road	22	17	2
Southwark	36	15	0
Stoke-Newington	5	5	0
Hackney	35	9	1
Albion-Street	3	9	0
Jewin-Street	22	4	5
King's-Cross	8	0	0
City-Road	73	14	3
Edmonton	10	10	0
Dalston	5	4	1
Deptford	7	10	1
Southville	5	0	1
Globe-Road	2	4	4
Chelsea	22	7	6
Brixton-Hill	31	8	10
Peckham	7	0	0
Westminster	8	0	0
Stanhope-street	11	0	6
Woolwich	10	0	0
New-North-Road	17	15	1
Greenwich	6	12	4
Camden-Town	2	8	0
Bayswater	9	10	0
	469	3	7

CARLISLE DISTRICT.	£.	s.	d.
Penrith	30	0	0

MANCHESTER AND BOLTON DISTRICT.	£.	s.	d.
District Anniversary	53	0	9
First Manchester	144	2	1
Second Manchester	72	16	1
Third Manchester	55	0	0
Fourth Manchester	37	0	0
Fifth Manchester	37	2	2
Rochdale	36	0	0
Stockport, North	134	15	11
Leigh	6	6	6
Bury	53	0	9
	629	4	3

HALIFAX AND BRADFORD DISTRICT.	£.	s.	d.
First Huddersfield	110	0	0
Skipton	15	8	0
Great Horton	12	11	4
Bradford, East	70	0	0
Keighley	27	0	0
	234	19	4

LIVERPOOL DISTRICT.	£.	s.	d.
Liverpool, North	318	2	7
Liverpool, South	230	11	2
Liverpool, Welsh	25	0	0
Preston	50	0	0
Southport	80	0	0
Wigan	30	0	0
Chester	15	0	0
Wrexham	25	0	0
Prescot	20	0	1
Ormskirk	5	0	0
Lancaster	11	0	0
Warrington	31	0	0
	840	13	10

CHANNEL ISLANDS DISTRICT.	£.	s.	d.
Guernsey, (French)	58	0	0
Guernsey, (English)	4	5	10
	62	5	10

BEDFORD AND NORTHAMPTON DISTRICT.	£.	s.	d.
Aylesbury	1	5	2

CORNWALL DISTRICT.

	£.	s.	d.
Penzance	145	2	10
St. Just	69	10	0
St. Ives	55	0	0
Helstone	50	0	0
Truro	61	0	0
Redruth	65	10	10
Falmouth	36	10	4
St. Agnes	25	10	0
Gwennap	50	8	1
Bodmin	45	15	0
St. Columb	20	0	0
St. Austle	61	7	1
Hayle	35	0	0
	720	14	2

KENT DISTRICT.

Gravesend	44	11	10
Tenterden	2	10	2
Deal	8	10	0
	55	12	0

WHITBY AND DARLINGTON DISTRICT.

Bedale	20	0	0
Barnard-Castle	6	12	0
Reeth	17	0	0
Whitby	56	9	10
	100	1	10

MACCLESFIELD DISTRICT.

Macclesfield	30	0	0
Leek	50	0	0
Congleton	20	0	0
Burslem	45	0	0
	145	0	0

HULL DISTRICT.

	£.	s.	d.
Barton	30	10	2
Grimsby	30	0	0
Beverley	30	0	0
	90	10	2

NEWCASTLE DISTRICT.

Hexham	3	4	0

OXFORD DISTRICT.

Banbury	17	3	0

YORK DISTRICT.

York	300	0	0
Selby	95	0	0
Tadcaster	35	0	0
Malton	21	0	0
	451	0	0

LEEDS DISTRICT.

First Leeds	60	0	0
Second Leeds	22	2	4
	82	2	4

SHEFFIELD DISTRICT.

Retford	25	0	0
Chesterfield	20	0	0
Bradwell	8	10	0
	53	10	0

NOTTINGHAM AND DERBY DISTRICT.

Derby	66	0	0
Cromford	7	0	0
	73	0	0

NEWCASTLE DISTRICT.

	£.	s.	d.
Newcastle	58	6	0
Gateshead	57	9	2
Sunderland	51	6	5
Hexham	25	0	0
Shotley-Bridge	11	3	0
North Shields	22	0	0
	225	4	

DEVONPORT DISTRICT.

Devonport	20	0	0
Launceston	16	8	8
Plymouth	19	12	1
Camelford	7	0	0
	63	0	9

BIRMINGHAM AND SHREWSBURY DISTRICT.

Birmingham	171	0	0
Wednesbury	28	10	0
	199	10	0

BRISTOL DISTRICT.

Bristol, North	308	3	6
Kingswood	41	16	6
Cardiff	70	0	0
Cheltenham	92	7	4
	512	7	4

BATH DISTRICT.

Bradford	20	0	0

HIBERNIAN AUXILIARY	450	0	0

Contributions to the Wesleyan Missionary Society, received by the General Treasurers, since our last announcement, up to the 20th of May, 1858, some of which are included in the Remittances acknowledged from the Districts.

Moneys received at the Mission-House.

	£.	s.	d.
A Lady, by James Heald, Esq., at the Exeter-Hall Meeting	500	0	0
Legacy of Mrs. Mary Parker, late of *Warwick-Hall, Cumberland*, by James Heald, Esq., Executor	450	0	0
David Mercier, Esq., and Family, of *Durrow, Queen's County, Ireland*, by the Rev. J. Pilcher, viz.:—			
David Mercier, Esq.	25	0	0
Mrs. Mercier	25	0	0
Miss Mercier	10	0	0
Master T. W. Mercier	10	0	0
Master D. Mercier	10	0	0
Miss S. A. Mercier	10	0	0
Miss M. T. Mercier	10	0	0
Master C. A. Mercier	10	0	0
Master S. P. T. Mercier	10	0	0
	120	0	0

	£.	s.	d.
Legacy of Mr. W. Jennings, of *Knowles-Green, Staines*, by Messrs. Higgs, Wheatly, and Nock, Executors, £100 less duty	90	0	0
Legacy of Charles Goin, Esq., *Trinidad* (Balance)	60	0	0
A Thank Offering for mercies received	50	0	0
Mrs. Farmer (Annual)	50	0	0
Mrs. Amelia Smith, *Barnet*, gratitude to God, for Fiji, by Mr. H. North	30	0	0
Ditto, *Ditto*, for India, by Ditto	20	0	0
J. C. Kay, Esq., *Bury, Lancashire*	25	0	0
George Hitchcock, Esq., by Thomas Farmer, E-q.	20	0	0
John Chubb, Esq., in memory of his late Father	20	0	0
H. G. Walker, Esq., by the Rev. John Scott	15	15	0
Vice-Admiral Wauchope, for the Lisieux Mission, France	12	0	0
Rev. Dr. Hoole and Family	10	10	0
T. J. Marriott, Esq.	10	10	0
Legacy of Mrs. Elizabeth North, of *Bicester*, Mr. J. D. Jarvis, Exor..	10	0	0
George Moore, Esq., for China	10	0	0
A Friend, *Manorhamilton*, for India, by the Rev. W. Arthur, M.A.	10	0	0
Christopher Walton, Esq., for the Fiji and Gold-Coast Missions	10	0	0
A Friend, *Leith*, for India, by the Rev. J. Baker, *Edinburgh*	5	0	0
John Pattinson, Esq., *Penrith*, for China	5	0	0
A Friend, *Mansfield-Woodhouse*, for China	5	0	0
D., for India	5	0	0
Mrs. Morgan, *Milner-Square*	2	2	0
Mr. T. R. Morgan, *Ditto*	2	2	0
G. Hooper, Esq., *Chelsea*	2	2	0
Mr. Batchelor, *Hornsey-Road*	2	0	0
Ditto, for the China Mission	1	0	0
Mr. Archer, for China	1	1	0
Mr. Gate, *Penrith*, for China	1	1	0
In honour of the Christian character of the Rev. G. Piercy	1	1	0
J. W. Green, Esq.	1	1	0
Mrs. Gibson, sen., *Horkstow, Barton Circuit*, for China, by the Rev. H. Kirkland	1	1	0
J. A. M., a Thank Offering, by the Rev. J. Bate	1	0	0
Rev. Dr. Steinkopf	1	0	0
Corrected List of Donations at the Manchester District Anniversary.			
George R. Chappell, Esq., *Manchester*, for Fiji	100	0	0
Ditto, for India	100	0	0
Thomas R. Chappell, Esq., *Manchester*, for Fiji	50	0	0
Ditto, for India	50	0	0
ANNIVERSARY COLLECTIONS.			
Exeter-Hall, May 3rd.	154	0	0
Breakfast Meeting, London Tavern, for China, May 1st	29	15	4
City-Road, April 28th.	29	10	2
Hackney, April 27th	30	0	0
Centenary-Hall, April 29th	29	5	5
Great Queen Street, April 30th.	70	0	0

*** *The cordial Thanks of the Committee are offered for various acceptable Presents to the Society; namely,—*

To Miss Post, Stoke-Newington, for 1 *vol. of British Workman,* 1 *vol. of Band of Hope,* 1 *vol. of Illustrated Hand Bills, and* 1 *copy of The Bible, the Book for All, for Hudson's-Bay.*

To Mr. Barclay, for 2 *gutta percha Bowls, for Hudson's-Bay.*

To Ladies of Lambeth Chapel, for a case of Wearing Apparel, value £16, *care of the Rev. J. Weatherston, Sierra-Leone.*

To Young Ladies of Nismes, France, for a packet of Clothing for Fiji.

To Mrs. Davis, Chelsea, for 6 *Girls' Print Frocks,* 2 *Girls' Pinafores,* 6 *Boys' Striped Shirts,* 18 *Pieces of Tape,* 1 *dozen Reels of Cotton,* 2 *dozen packets of white Hooks,* 12 *dozen Steel Pens,* 1 *dozen Penholders,* 1 *dozen Awl-blades,* 6 *Handles,* 6 *packets of Pins,* 6 *Ivory-handled Button-Hooks,* 6 *boxes of Hair-Pins,* 1 *Fancy box of Tape,* 1 *packet of Illustrated Cards,* 5 *Furnished Ivory Needle-Cases,* 100 *Slate Pencils,* 2 *Padlocks, &c., care of the Rev. W. and Mrs. Wilson, Fiji.*

To Mr. John O'Hara, of Clonakilty, for a quantity of Fishing-hooks.

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Nos. 54 & 55. *New Series.*

WESLEYAN MISSIONARY NOTICES, &c.,

JUNE AND JULY, 1858.

ANNIVERSARY OF THE WESLEYAN-METHODIST MISSIONARY SOCIETY, 1858.

We record, with devout thankfulness to God, the happy and successful proceedings of the Anniversary Services of the Society for 1858.

Each of the sermons preached before the Society during the last week in April was appropriate in its subject, and effective in its impression on those who were privileged to hear it. The love of the Spirit—the over-ruling power of Christ—the responsibility of wealth—the fulness of Divine mercy and grace—were topics which were felt to be suitable to the occasion, and in the discussion of which the Ministers had the full sympathy of their congregations. The Sunday services were also conducted by the Ministers who had kindly accepted the invitation of the Committee; and were attended by large and deeply interested audiences.

At the Annual Meeting, on Monday, the Hall was crowded to excess by the friends and supporters of the Society. The noble Chairman manifested an acquaintance with the Society's proceedings which was most gratifying to those who remembered his services on a former occasion. The great topic of the Report and of the speeches was India; though not to the exclusion of other important fields of Missionary labour. The effect of the events which have transpired during the past year has been the diffusion of information concerning the moral and religious state of that great country throughout the entire Christian community of Europe. There is no difference of opinion as to the immense obligation resting on England to give Christianity to India, or as to the duty of immediate and energetic action. The friends of the Society evince a determination that Methodism shall take its share in the common effort for the evangelization of the East. It is confidently hoped that the Committee will be supported in their plans for an annual addition to the number of Missionaries in India, and an increase of the means for scriptural education and instruction among our Heathen and Mohammedan fellow-subjects.

The absence of one of the venerable founders of the Society, the Rev. Dr. Bunting, in consequence of the feeble state of his health, was observed with regret. Dr. Jobson was also prevented attending

the Meeting through severe indisposition, but not from fulfilling his engagements on the previous day.

The Annual Report, which is nearly ready for publication, contains full information concerning the wide-spread Missions of the Society, of which an outline is furnished in the following summary. We have given some of the speeches nearly at full length, as reported by the "Watchman" newspaper, and in the remainder have endeavoured to convey the tenor of the speakers' advocacy of the cause of Missions. The Report of the China Breakfast Meeting deserves the attention of our readers.

ANNUAL MEETING.

THE Annual Meeting of the Wesleyan-Methodist Missionary Society was held on Monday, May 3d, in Exeter-Hall. For some considerable time before the commencement of the proceedings, the spacious room had been crowded in every part. The RIGHT HON. LORD PANMURE, K.T., G.C.B., &c., &c., occupied the chair.

The proceedings were commenced by singing the hymn on the 407th page, "Give me the faith that can remove," which was given out by the PRESIDENT OF THE CONFERENCE, who afterwards offered up an impressive prayer.

The Noble CHAIRMAN then advanced to the front of the platform, and was greeted with loud and continued applause. He said,—It is now my duty, as the Chairman of this Meeting, to open the interesting proceedings of the day; and I think I may venture to congratulate my friends behind me upon one of the largest Meetings that it has ever been my good fortune to witness within this Hall. (Cheers.) It is now eight years since you did me the honour to ask me to preside at a Meeting similar to the present; and, as one who deeply sympathizes in the Christian enterprises of your church, I look back to the years which have intervened with the greatest possible satisfaction. From year to year you have been increasing in your benevolent exertions, and this year the result of your efforts exceeds that of all former years. Ladies and gentlemen, in my church yesterday my Minister took for his text the question which was put by different classes of the Jewish community consequent upon the preaching of John the Baptist. They asked, "What shall we do?" But the question which this great Meeting asks to-day of their Committee is, "What have you done with the means we have placed at your disposal?" (Hear.) The Committee will be prepared to answer that question by stating to you, in the first place, that of which you may be ignorant in the aggregate; namely, the financial result of your various endeavours in your separate Districts. Secondly, they will tell you how far-away countries have been occupied by your Missionaries, and what are the forces of your church now existing in those distant countries. Thirdly, they will tell you of the recruits who have been added to that noble band of Missionaries whom you are sending forth to preach the Gospel to the Heathen; and, Fourthly, they will tell you—and it will be a recital that will excite the deepest sympathy—of those who, in their exertions to spread the Gospel, and to perpetuate the name and work of John Wesley in distant lands, have laid down their lives for the noblest cause in which a Christian can contend. First, then, with regard to your financial position, let me say how much we of other churches—or I would rather say of other branches of the Christian church—rejoice to find that your liberality is increasing year by year; that in comparison with the time when I formerly presided at such a Meeting as this, you have greatly increased your contributions, and that in comparison with those of last year you have advanced them this year from £119,000 to £123,000. (Cheers.) Then, with regard to the distant countries which you occupied, I believe I am correct in saying, that from none of them has your Christian army been withdrawn. I believe I am correct in saying, that the numbers which have been added to your forces have, on the contrary, been greatly increased; and I read with pleasure the results of your exertions as they are stated in the paper I hold in my hand. I find that you occupy no fewer than 493

central or principal stations or Circuits; that you have very nearly approaching 4,000 chapels; that you have Missionaries and Assistant Missionaries to the number of nearly 700; that you have agents to the number of nearly 1,000; that you have unpaid agents and Sabbath-school Teachers to the number of 11,000; and that you have full and accredited church-members to the number of 121,000. (Hear.) Ladies and gentlemen, these are facts not so much to boast of as to be thankful for; and we must indeed rejoice to see the church of the Wesleyan Methodists setting so noble an example to other branches of the Christian church; and well may they say to us of other churches, "Go ye, and do likewise." (Cheers.) Then, with regard to the recruits you have added to that noble band of Missionaries whom you send forth, I find that during the past year you have sent out no fewer than three-and-thirty Missionaries and Missionaries' wives as labourers into this vineyard. When we consider the difficulties with which a Missionary has to contend, the sacrifices which he is called upon to make,—that he has to leave friends and country, and to go forth scarcely knowing whither he goes, and little knowing the difficulties he may have to encounter,—what praise is not due to these three-and-thirty individuals who have thus voluntarily gone forth, not to seek pleasure or profit for themselves, but to disseminate among the Heathen in distant lands the glorious message of their Divine Master! (Hear.) I now come, ladies and gentlemen, to the fourth point to which I have referred,—namely, the mention of the names of those whose suns have gone down in remote countries in this world, to rise—we feel assured—with unfading splendour and perpetual brilliancy in the world which is to come. (Hear, hear.) Honour is done to the soldier who falls in battle; honour is done to the Statesman who, after a long life of labour and consistency, closes his career in the civil service of his country. But such honours are secondary and insignificant, when compared with those which are due to the Christian Missionary who closes his career while doing the work of his Master, and conferring upon his fellow-men the greatest boon and blessing which can be bestowed. (Hear.) Ladies and gentlemen, I have no hesitation in saying, as a member of another branch of the Christian church, that we ought all to take a lesson from the example of exertion which you set us. You are foremost, it is true, in the race which we ought all to run; but still let me tell you, that this is a competition between the various branches of the Christian church, who shall arrive soonest at the goal—that goal being the complete enlightenment of the Heathen world in the principles of Divine truth; and, far advanced as you are in the race, you are still distant from that goal. Although, then, you are far before many competitors, let me entreat you not in any degree to relax your earnest efforts to effect the object you are so zealously endeavouring to accomplish. (Hear.) The special design of this Meeting is to promote the cause of Missions in your church; but it is impossible for me to occupy this chair without referring to the general progress which that church at large is making year by year in Christian grace and Christian usefulness. There are, I believe, none who sympathize more warmly with your exertions than the members of that branch of the church to which I myself belong; and why is that? It is because we owe you a deep debt of gratitude for the manner in which you sympathized with us, and more especially with our esteemed Ministers, when they gave up all their worldly goods in the cause of their Divine Master, and when they refused to retain their connexion with a Church establishment in which their position was, as they conceived, inconsistent with the honour of their great Head. (Cheers.) I congratulate you, ladies and gentlemen, upon the manner in which, with a devotion unexampled and a zeal unparalleled, you perpetuate the name of the great John Wesley throughout the world. (Hear, hear.) I find that you do this, not only in the great cities of the empire in which you have large and commodious churches; but, go where you will, whether into large towns, or into obscure villages, or to the banks of the beautiful lakes of this country, and you will find little fanes existing where the word of God is preached, and his praises are sung, with a devotion which is exhibited in few churches, and yet with a humility which warms the heart. On the banks of Ulleswater I have worshipped in a little fane connected with your church; and I have seen there my Reverend friend on my left (the Rev. Dr. Guthrie) almost filling up the gable end of the building in his own proper person,—(cheers,)—with nothing to disturb the Christian harmony of the congregation, save the gentle ripple on the shore of that lovely

lake, which seemed to vie with the small congregation in sounding forth the praises of the Creator. (Hear.) Ladies and gentlemen, I earnestly exhort you to go on in the path in which you are travelling, and I sincerely pray that the great Head of the church may long preserve your Body from all division; that he may long strengthen you to carry on the work of our common Saviour as you are now doing; and that he may give you to see, during this life, the fruits of your exertions, not only in the conversion of Heathens abroad, but in the triumph over infidelity at home; and that your church may remain a monument of Christian grace, as it is at all times an example of Christian benevolence. (Hear) I will not, ladies and gentlemen, detain you longer; but I will now invite the Secretaries to read the Report, to which I have alluded generally, in greater detail; and I am sure, from the perusal I have given it myself, that it will be deeply interesting to you all, as it is most creditable to your exertions as a Christian church. (Cheers.)

The REV. DR. HOOLE then read the Financial and General Summary. In reporting on FINANCIAL AFFAIRS, the Committee had the satisfaction to inform the Society and its friends that the Receipts for the past year had amounted to £123,062. 18*s.* 11*d.*, being considerably in advance of the Income of 1856. The particulars are as follows:—

HOME RECEIPTS.

	£.	s.	d.
Mission House and Home Districts	74,193	12	6
Hibernian Missionary Society	4,166	15	5
Juvenile Christmas and New-Year's Offerings....	7,322	4	1
Legacies	2,510	18	3
Donations on Annuity...	550	0	0
Contributions for the China Mission.....	978	18	0
Dividends.....	878	8	11
Interest.....	450	0	0
Total Home Receipts.....	91,050	17	2

FOREIGN RECEIPTS.

Affiliated Conferences and Mission Districts.....	29,698	7	1
Colonial Grants for Schools.....	2,313	14	8
Total Foreign Receipts....	32,012	1	9
	£123,062	18	11

A comparison of these items with those reported last year will show that, whilst there has been a slight decrease in the ordinary receipts from Ireland, in Donations on Annuity, and Contributions for the China Mission, and no item of Lapsed Annuities is included in the account, there has been a noble increase in the receipts at the Mission-House and in the Home Districts, amounting to more than £6,000, and an increase of more than £600, in the Juvenile Christmas and New-Year's Offerings. There is also an increase of nearly £4,000 in the receipts from the Foreign Auxiliary Societies. The total net increase is £3,857. 10*s.* 9*d.* This gratifying result of the year's exertions in the matter of Finance is surely to be accepted as a token of the Divine blessing on the labours of the Society, and a gratifying proof of increasing zeal for the cause of Christ among the Heathen in the hearts of the Society's supporters and friends.

The entire charge on Expenditure is also £123,062. 18*s.* 11*d.* In this amount is included £2,500 reserved as special Contributions on behalf of India, to be expended, during the current year, in sending additional Missionaries to the Madras and Mysore Disiricts.

In the amount of Income, Ordinary and Extraordinary, for the year 1857, are included the following distinguished instances of Christian liberality to the amount of £50 each, and upwards, which are again gratefully acknowledged, and placed before the Society in a connected view:—

	£.	s.	d.
Tobias Wilson, Esq., Waterford, by the Rev. W. Arthur, M.A.....	1000	0	0
T. E. E., at Messrs. Smith, Payne, and Smith's	884	14	11
Henry Reed, Esq.	300	0	0
Thomas Farmer, Esq.	305	0	0
Mrs. Farmer.....	127	10	0
The Misses Farmer.....	52	10	0
The late Daniel B. Garling, Esq., Antigua	200	0	0
Robert Burges, Esq., Stockton, a Legacy paid by the Testator	200	0	0
John Yewdall, Esq., Woodhouse-Grove	157	10	0
Thomas Tombleson, Esq., and Mrs. Tombleson, Barton-on-Humber....	150	0	0
The late Jonas Sugden, Esq., of Keighley	150	0	0
His Majesty the King of Holland, for the St. Eustatius and St. Martin's Missions.....	133	6	8
William Smith, Esq., Leeds	125	0	0
Mr. and Mrs. Ripley, Leeds.....	125	0	0
Joshua Burton, Esq., Leeds	120	0	0
Mrs. Joshua Burton, Leeds.....	110	0	0

	£.	s.	d.
The late John How, Esq., Bideford, with two years' Interest, by his Family	110	0	0
George Smith, Esq., Leeds	105	0	0
G. R. Chappell, Esq., Manchester	105	0	0
Mrs. Grubb, Ackworth	100	0	0
John Farnworth, Esq., Leeds	100	0	0
Joseph Carne, Esq., Penzance	100	0	0
Trustees of the late William Smith, Esq., Scarborough	100	0	0
Sir E. N. Buxton, Bart., M.P.	100	0	0
Mr. and Mrs. James Morrow, Castle-Dawson	100	0	0
"Honour the Lord with the First-Fruits of thine Increase"	100	0	0
Francis Lycett, Esq.	100	0	0
D. S. Leather, Esq., Liverpool	100	0	0
Robert Barnes, Esq., Manchester	100	0	0
A Family Offering, by Messrs. Jonas Sugden and Brothers, Keighley	100	0	0
Mr. and Mrs. Edward Corderoy	77	10	0
Mr. and Mr. G. H. Starr, Halifax, Nova-Scotia	75	0	0
Messrs. Brooke and Swindells, Bollington	71	0	0
W. Allen, Esq., Woodhead-Hall	70	0	0
Mr. and Mrs. J. S. Thomas, Halifax, Nova-Scotia	60	0	0
Messrs. John and James Hargrave, Kirkstall	60	0	0
Rev. James Allen, Bramley	60	0	0
Mr. and Mrs. John Corderoy	59	17	0
John Burton, Esq., Leeds	50	0	0
W. B. Holdsworth, Esq., Hunslet	50	0	0
James Heald, Esq., Parr's Wood	50	0	0
Miss Heald	50	0	0
Miss M. Heald	50	0	0
John Walker, Esq., Bolton	50	0	0
A. B., Bacup, by the Rev. W. Hollingworth	50	0	0
Mr. Grimes, Stamford, for India	50	0	0
J. H. Anderson, Esq., Halifax, Nova-Scotia	50	0	0
John Macdonald, Esq., Toronto	50	0	0
A Friend, for India, by Thomas Farmer, Esq.	50	0	0
A Thank-Offering for Mercies received	50	0	0
An Expression of Gratitude for the recovery of Health	50	0	0
Rev. Thomas and Mrs. Collins	50	0	0
J. M., a Thank-Offering for God's sparing Mercy	50	0	0
The late Miss Anna Gurney, for the Gambia Mission	50	0	0
S. W. R., by the "Record"	50	0	0
J. S. Budgett, Esq., for China	50	0	0
A Friend, Lyminge, near Dover	50	0	0
Ditto, Ditto	50	0	0
Ditto, Ditto	50	0	0
Mr. and Mrs. Brock, Exeter	50	0	0

The following twenty-two Missionaries, and twelve wives of Missionaries, together with one Schoolmistress, have been sent out by the Society since the last Anniversary:—

Mr. and Mrs. Batchelor, Mr. Andrew, Miss Burton, Mr. and Mrs. Jenkins, Mr. Cockill, to India; Miss Sercombe, Miss Booth, Miss Boothman, to China; Mr. Worth, Mr. Woodall, Miss James, to Australia; Mr. and Mrs. John Longden, Mr. William Longden, Mr. and Mrs. Gedye, Mr. Hargreaves, to South Africa; Mr. Champness, Mr. Coe, to Sierra-Leone; Mr. and Mrs. Bridgart, Mr. Cooper, to the Gambia; Mr. Arnold, to Antigua; Mr. Chambers, to Nevis; Mr. Shaw, to St. Christopher's; Miss Field, to St. Vincent; Mr. and Mrs. Fidler, to Demerara; Mr. Soper, to Barbadoes; Mr. Sykes, to Honduras; Mr. Bate, to the Bahamas; and Mr. Duke, to Newfoundland.

Of this number Messrs. Batchelor, Jenkins, Bridgart, Chambers, and Fidler, who had been before honourably and usefully employed in various Missions, but had returned home for a season, have been again appointed to the Foreign Work.

The following much lamented Missionaries have been removed by death:—

Dr. Cook, at Lausanne; Mr. Barnabas Shaw, at the Cape of Good Hope; Mr. Ritchie, from the West Indies; Mr. Albert Des Brisay, in New-Brunswick; Mr. Bennett, in Nova-Scotia; Mr. Slight, in Canada. To this affecting record must be added that of Mr. Müller, of Winnenden, in Germany, and of three excellent females, the wives of Missionaries, who have also exchanged mortality for life.

The following General Summary presents a view of the Society's labours and agency:—

I.—*Missions under the direction of the Wesleyan Missionary Committee and British Conference, in Europe, India, China, South and West Africa, and the West Indies.*

Central or Principal Stations called Circuits, occupied by the Society in various parts of the world	144
Chapels and other Preaching-Places, in connexion with the above-mentioned Central or Principal Stations, as far as ascertained	917
Ministers and Assistant-Missionaries, including three Supernumeraries	210
Other paid Agents, as Catechists, Interpreters, Day-school Teachers, &c.	563
Unpaid Agents, as Sabbath-school Teachers, &c.	3,216
Full and accredited Church-Members	64,848
On trial for Church-Membership	3,325
Scholars, deducting for those who attend both the Day and Sabbath schools	40,600
Printing Establishments	5

II.—*Other Missions of the Society having also relation to Conferences in Ireland, France, Australasia, Canada, and Eastern British America.*

Central or Principal Stations called Circuits	349
Chapels and other Preaching-Places	2,986
Ministers and Assistant-Missionaries, including twenty Supernumeraries	483
Other paid Agents, as Catechists, Interpreters, Day-school Teachers, &c.	422
Unpaid Agents, as Sabbath-school Teachers, &c.	8,487
Full and accredited Church-Members	56,631
On trial for Church-Membership	4,909
Scholars, deducting for those who attend both the Day and Sabbath schools	73,001
Printing Establishments	3

RECAPITULATION.

Central or Principal Stations called Circuits	493
Chapels and other Preaching-Places	3,903
Ministers and Assistant-Missionaries, including twenty-three Supernumeraries	693
Other paid Agents, as Catechists, Interpreters, Day-school Teachers, &c.	985
Unpaid Agents, as Sabbath-school Teachers, &c.	11,703
Full and accredited Church-Members	121,479
On trial for Church-Membership	8,234
Scholars, deducting for those who attend both Day and Sabbath schools	113,601
Printing Establishments	8

The REV. GEORGE OSBORN read the Report, which contains full details of the Society's operations. As it will shortly be published, it is not necessary to give to it the space which is required for the Report of the proceedings of the day.

The Committee concluded with the following observations:—

The Society's last Report closed with a communication from a large body of Missionaries in India, containing a very powerful appeal in favour of the extension of Missions in that country. Before the month of May closed, that document received a commentary on which neither its writers nor readers could have calculated, and a series of events had begun which has made India the prominent topic of thought and conversation in England during the greater part of the year. To detail those events, or to discuss their causes, would be out of place here. It is in their relation to Christian Missions that they claim attention to-day. They have made India's need of the Gospel patent and notorious. That which might have been to many a matter of faith, has now become a matter of sense; Mohammedanism and Brahminism stand out before the world in their true characters; and the desolated homes and bleeding hearts of thousands of our countrymen attest the melancholy truth, "With their tongues they used deceit, their feet are swift to shed blood, destruction and misery are in their ways, and there is no fear of God before their eyes." These sad events have also demonstrated in several interesting, and some very conspicuous, instances, the power and value of true religion. They have also served to rekindle Missionary zeal, and have drawn forth much Christian liberality with a view to repair past losses, and to multiply the agencies which are so obviously and urgently needed.

The duty of the Committee to India at this juncture has been much and anxiously considered. It had long been felt by many that this vast field had not hitherto received its due proportion of the means of the Society, and when such a call for new effort on its behalf arose, it was felt that a continuance of past neglect would be wholly inexcusable. That the Society's operations should be strengthened and extended in India was the universal determination. Whether this object could be best secured by determining beforehand the limits of the proposed extension, by proposing to send a specified number of Missionaries, and by opening a Special Fund to enable them to do so, is a question upon which some differences of opinion might naturally be expected to exist. The Committee, however, having respect to all the circumstances of the case, to the wants and claims of the whole work entrusted to their care, and to the desirableness of continuing free from a burdensome debt, such as that which has been lately liquidated, have preferred a course which may appear less bold and decisive, but which they trust will prove not less effectual. They have resolved that they will extend their operations precisely in proportion as their means increase. This year, they propose, if possible, to send out ten additional Missionaries, and have reserved the amount which will be required for that purpose. Should they have the means of sending out twice ten next year, and to advance at a still higher rate hereafter, they will be delighted to do so; persuaded as they are that the number which will be supplied by all the churches unitedly is nothing more than a small instalment of the great demand. The liberality of their friends in augmenting the funds of the Society, and the zeal which will prompt Ministers to undertake this service, are the indications by which the Committee will be

guided as to the extent to which their Missions in India ought to be enlarged. They submit that such a principle offers the widest scope for the exercise of Christian zeal and benevolence, and it is their heartfelt wish that these graces may so increase and abound in Britain as to make a very large increase of labourers in India speedily practicable.

For the present year, at least, the Committee have preferred the strengthening existing Missions to the commencement of new ones. In their two Districts, called the Madras and Mysore, is comprised a vast extent of territory, which is wholly unsupplied with Missionaries; and Missions undertaken there may be more efficiently, and at the same time more economically, conducted than in other localities not yet occupied. Beginners may more readily acquire the languages which they must use; greater facilities and aids are available in respect of books and tracts, those invaluable auxiliaries to an Indian Missionary; and the brethren already engaged in the work may afford to those who may join them counsel, support, and assistance of various kinds, of which in a new country they would be to a great extent deprived. In reference to the opportunities of extension now existing in connexion with our present stations, the brethren in India have been requested to express an opinion in their District-Meetings. The answer received from Madras requests the appointment of two additional Missionaries to that town, two to Trichinopoly, and the opening of a new station at Trivaloor, a town lying conveniently between Negapatam and Manaargoody, with a population of 20,000 people, and many large villages in the immediate neighbourhood. "It is," say they, "one of the great strongholds of Hinduism in Southern India. No Missionary has ever been stationed there, and the only institution of any importance for the education of the young is a Government school under the charge of native Heathen Teachers. We have here a fair, open, and promising field for Missionary labour of every kind, and we trust that you will speedily afford us the means of occupying this most important place."

From the Mysore District the answer is as follows:—"We could name an almost unlimited number of most desirable stations as centres of wide Circuits, such as Chittledroog, to the north; Shemooga, the principal town of the Nuggur country; Chinnapatam, half-way between Bangalore and Mysore, all which we should be glad to see occupied; but the whole of the nine or ten millions who speak the Canarese, in and around the Mysore kingdom, have, as we think, especial claims on our Society. The German Missionaries are located chiefly on the western coast. The London Society have Missionaries at Bangalore, Bellary, and Belgaum; but, as far as we recollect, the remaining part of this vast Canarese field is unoccupied. There are hundreds of large towns and populous districts in which our Missionaries might be most advantageously stationed. To all we can have free access; and surely twenty Missionaries for nine or ten millions of people will not be considered too many."

But while directing (as it became them) their chief care to the multiplication of Missionaries and evangelical agency in India, the Committee have had their thoughts turned to another subject. Is it right, they have been compelled to ask themselves, that while British benevolence multiplies Missionaries, British influence and authority should counteract, and, as far as possible, nullify their labours? that, while British Christians teach the essential and necessary sinfulness of idolatry, British authorities should uphold its temples, pay its functionaries, and assist in the celebration of its rites? The relation of the Government of India to the religions of its subjects has engaged the serious attention of the Committee, and they are of opinion that the subject is one which ought to engage the very serious consideration of the whole religious public of Great Britain. Even if recent occurrences, but just past, had taught us nothing as to the folly of systematically cherishing Mohammedan pride and Brahminical exclusiveness in our Indian possessions, circumstances that are now transpiring call us to look seriously and carefully at the question. For it is now proposed to take the responsibility of governing India in the name of her Most Gracious Majesty, and so most materially to change the relation in which the Crown and people of England stand to that country. What was done by the authority of a Company might be regarded as in some sense their private act, in the character and results of which the nation at large was but remotely, if at all, implicated; but what is done in the name of the Crown, and by a responsible Minister, wears an entirely different aspect, and involves far wider and more serious consequences. The Committee have, therefore, felt themselves called upon to memorialise the Crown, and to petition both Houses

of Parliament, to the effect that the faith of Christ which the Christians of this country are seeking to promulgate, may be allowed to spread without let or discouragement on the part of the rulers of India, that false and impure religions may no longer receive their countenance and support, and that the truth which is professed in London, may not be ignored in Calcutta. With less than this the Christians of Britain surely will not be content. If Christianity is to be denied any "favour," she is at least entitled to "a fair field." The Government ought neither to persecute, nor to proselyte; but where a great struggle between Christ and Belial is going on, it ought not to declare itself neutral. In point of fact it never has been neutral. While professing neutrality, it has generally fostered error and sin, and discouraged truth and piety. It must now cease to do evil, and learn to do well; and that it may do so the Christians of Britain must not cease their endeavours nor abate their claims.

In the interest of government in general they may claim that there should be no longer any official sanction of a religion which makes its votaries dissolute in proportion as they are devout, and which is therefore the chief corrupter of public morals. In the interest of the Crown of England, which is conferred in the name of the Father, the Son, and the Holy Ghost, they may claim that it shall never be degraded into the symbol of homage to any strange god. In the name of our liege lady on the throne, whose domestic virtues outshine the brightest jewel she wears, they may claim that she shall not be committed to the patronage of loathsome impurities which it is a shame to speak of. And in the name of the Faithful and True Witness, the Prince of the kings of the earth, they may and they ought to demand that He shall not be treated as though he were but one of the rabble of Hindu deities, or a competitor on equal terms with Mohammed for the faith and love of the Hindu people. There have been great and costly contendings for the Crown rights of Christ in Britain—who will now rise up to vindicate the Crown rights of Christ in India?

From India the Committee turn to another Mission-field, from which, also, they have received strange and unexpected intelligence during the year. Thirty years ago the name of Christ was not known in Fiji, and for some years afterwards the people appeared almost impervious to the influences of religion. But a day of visitation has at length arrived, and those who have sown in tears reap in joy. About one-fourth of the entire estimated population of the group have abandoned Heathenism, and earnestly desire to be instructed in the saving truths of Christianity. The District-Meeting says, "In our several Circuits we have already 54,281 professing Christians." Thirty-six chapels have been built during the past year; twelve in the Bau Circuit, fifteen in the Rewa, six in the Nandy, and three in the Bua Circuit. Three new stations are recommended, Namena, Somosomo, and Kandavu. In Kandavu alone there are now 12,000 professing Christians. Two interesting circumstances have transpired in connexion with this wonderful spread of the truth. The first is the blessing which has accompanied the labours of native Christian Teachers and evangelists, of which the following may serve as a specimen:—A few people, from a small island called Koro, paid a visit to Vewa, and while there were led to renounce Heathenism. On their return to their own island, they persuaded a few others to join them, and constituted a little company of about twenty, who desired to pray, but knew not how, and to be able to read the sacred books, but had none to read. At their request, a Teacher from Vewa was sent to them, who, with the exception of an occasional visit from the Missionary, has been their only instructor for a period of nearly ten years. Idolatry is now entirely overthrown. The twenty Christians have grown from that number to 2,600. From among them a Teacher has been raised up, who has himself become an able and successful Preacher, and is now pleading the cause of Fiji in the several provinces of Australia. Of these Native Teachers and evangelists there are now in all about 250 employed. The other pleasing feature of the work is the readiness of the people to provide for the support of these men. A Missionary writes: "Our converts are anxious themselves to pay the Teachers, and to help in contributions as far as possible. This year, by the blessing of God, we hope to clear all expenses, except the Missionary's salary." And, again: "Our Native Teachers said to me, 'Now we know that true religion is getting into the people's hearts, when they are beginning to give their most precious things to God: it was never like this before.'" Here, therefore, it is plain that things are taking the right course. A foundation is laid for a native ministry, supported by native churches. For these remarkable indica-

tions of an extensive, genuine, and enduring work of grace, many thanksgivings have been, and will still be, given to Him who has thus of the stones raised up children to Abraham. With these thanksgivings there have also ascended hearty prayers for the further spread of this remarkable revival, until the work shall be complete, and cannibal Fiji shall have become Christian Fiji. But in order to this, and in order to that fuller development of native zeal and talent which the Committee is desirous to promote, a considerable reinforcement of labourers is necessary. This is urgently requested, both by the brethren in the islands, and by those in Australia, who are unable, by reason of their own pressing wants, to furnish an adequate supply of Missionaries even for the professing Christians, to say nothing of the thousands who still continue Heathen, and, unless speedily instructed, will perish in their sins. Nine additional Missionaries are required to meet the present and pressing demand for instruction. "Fifty thousand converts," says Mr. Waterhouse, "appeal to the Methodist world; and they have a claim on you, as they all embraced the profession of Christianity in consequence of the labours of those who were sent immediately from the British Conference." Another writes thus: "Our Circuit needs a great deal of care. Our presence is required in every part. We have plenty of work among the multitude of professing Christians, who need instruction; and then we have a vast multitude who are Heathen still. You must not conclude that Fiji is saved. The people have only just begun to listen to the truth; which, while they are Heathen, they will not do. This is the time to work. We want men now. As far as multitudes are concerned, it is now or never." To such appeals what Christian heart can be insensible? And what Methodist can doubt that this is a case for the application of that good rule of John Wesley, which shall be given in his own words?—"*Q.* Ought we not diligently to observe in what place God is pleased to pour out his Spirit more abundantly?—*A.* We ought, and at that time to send more labourers than usual into that part of the harvest." Had the Committee men in reserve, this would be easy. But every man at present at their disposal is pre-occupied, and they have no resource but to pray that the Lord would provide for his own work; and, having stated their needs, to leave it with every Minister whom it may concern to consider his own duty.

By these two selected instances the whole case of the Society may be fairly judged. It enjoys, by the great mercy of God, both financial and spiritual prosperity. But as, in the individual Christian, spiritual prosperity is always associated with a deep sense of need, and an earnest desire for further progress; so it is with that institution which is held most truly to represent, and most fully to embody, the spirit of our holy religion. "Forgetting those things which are behind, and reaching forth unto those things which are before," must be the rule alike for the individual and the Society. The motto of the church must still be, "Onward;" onward, till its boundaries are coterminous with those of the habitable globe; till all dominions, nations, and languages shall serve and obey the Son of Man. The ambition of universal empire, in the political sense of the word, is the dream of the madman; in the Christian sense, it is the legitimate fruit of sympathy with the Son of God, and of faith in his word which cannot pass away. Our great High Priest upon the throne sits expecting till his enemies be made his footstool; and the covenant which assures him of his final, though to our apprehension distant and long-delayed, triumph fixes the only limit of his people's efforts and aspirations. The earth was given to Adam to replenish and subdue it. The Second Adam holds it by a still better title; and if we are Christ's, the world is ours, that we may recover it to the obedience of faith, and fill it with His praise who bought it with his blood. Nothing less will satisfy him; nothing less ought to satisfy those who are called by his name.

The REV. DR. HANNAH moved the first Resolution:—

"*That the Report, an abstract of which has now been read, be adopted and printed; and that this Meeting acknowledges with gratitude to God the measure of spiritual success granted to the labours of this Society during the past year, and to those of kindred evangelical and Missionary institutions.*"

He said,—I congratulate the Society upon its present happy circumstances. Stations are maintained and enlarged; agencies are multiplied; and, by the blessing of God, they are favoured with no inconsiderable measure of success. How delightful is it, more especially, to receive the intelligence from Fiji,—to observe how Almighty God has there

visited some of the most degraded of our race, and raised them, by many thousands, as examples of a pure Christianity! I believe that this day we are all prepared to "thank God and take courage," to anticipate success still more abundant than we have ever yet experienced, and to rejoice also in the feeling that the successes of this Society are shared in an eminent degree with other Protestant Missionary Societies; that the Spirit of grace and good descends richly upon all; and that preparation is already made for that consummation which we hope to see, when "Ephraim shall not envy Judah, nor Judah vex Ephraim," but when all the followers of Christ, the Head of the church, shall be happily and permanently one in him. But may I be permitted to refer somewhat more particularly to a sentiment which you, my Lord, urged in your own excellent address, and which is also put most forcibly in the concluding part of the Report we have just heard?—namely, that all the success with which God has favoured us is not a call to repose, but to action; that it is not a thing on which we are to congratulate ourselves and sit still, but on which we are to congratulate ourselves and awake to new and more enlarged effort. I trust that I shall not be suspected of disparaging anything that has been done, or of striving to damp the pure pleasures of this day, if I take the liberty of putting the question to myself, and of desiring my dear friends now assembled to put the question to themselves,—What have we yet done? Notwithstanding this delightful Report, notwithstanding all we shall hear in the way of facts this day, what, comparatively speaking,—comparatively with respect to the great demands of the world upon our Christian efforts,—what have we yet done? What have we yet done for China, which was brought so forcibly before many of us, on Saturday morning last, in the able report of our proceedings in that vast part of the world;—what have we done there, where it is said that one-third of the human family dwell? Why, we have introduced God's holy word—which is a great achievement; we have introduced a few Missionaries who are labouring well and successfully, and we have also gained—comparatively a few—converts to the faith of Christ among the Chinese. But with respect to that part of the world, what is yet really done? An entrance is made, and that is all. Hopes are entertained,—and we always entertain hope when Christ's truth gains entrance into a place,—but these hopes are yet to find their fulfilment. What a world is there for all Missionary effort wisely contrived and faithfully pursued! (Hear.) What have we yet done for continental and peninsular India,—a portion of the world upon which the eyes and hearts of this nation have been of late so attentively fixed? I do not disparage what has been done there by ourselves and by others. Noble men have entered on that great field of labour, and have toiled diligently and successfully; they have diffused a portion of truth among the population of India, the effect of which cannot easily be estimated; but, after all, and in comparison with the demands of that part of the world, what is yet done? I know that much will be done. I cannot but speak with confidence here; Christ's truth has wrought its way in many instances in India, and the recent struggles will, I doubt not, tend, in their final issue, to the furtherance of the Gospel; but the fields of India are yet to be reaped, the souls that are wandering there in darkness and in death, are yet, for the most part, to be gathered to Christ. All that has been done is but a motive to renewed effort, and an encouragement to renewed hope. And what have we yet done for Africa? I do not forget what has been done for Southern Africa, a noble representative from which part of the world is on our platform to-day. We look with joy to Southern Africa as a field of Missionary labour which presents encouragements of no ordinary kind at the present and for the future. We look also with joy to Western Africa, where many a sinner has been brought to his Saviour, and where preparations are made for a larger dissemination of spiritual truth. But what is the case in Northern Africa, which is seldom mentioned in our Missionary Meetings,—which has yet to find its proper place in our Missionary reports: what is done for that part of Africa which once flourished in the enjoyment of Christian truth, which was rich in Christian churches, and in Christian teachers, too, forming fountains of light, whence truth and mercy were diffused in all directions? What is the spiritual state, for the most part, of Northern Africa now? Taking Africa as a whole, Africa, which in some of its provinces is becoming much more fully known to us,—we may indeed say,—What have we yet done? The work in its mighty extent is yet to be done, and, by the blessing of Almighty God, it shall be done. (Hear, hear.) What have we yet

done for other parts of the world which have been mentioned, and on which our thoughts dwell with delight? We think of the West Indies, and, indeed, of the western world generally, where the power and grace of Christ have been so wonderfully displayed, and where revivings are now found which will, I trust, prove to be revivings granted by the one Spirit of our God. (Hear.) And yet how much is still to be accomplished there! How much is to be done upon the Continent of Europe, on which we have so scanty a possession! How much is to be done in the British dominions of North America,—and, indeed, whithersoever our eye can turn! One might indeed dwell upon the state of the world, even now after all that has been accomplished, with some feeling of dismay, if it were not for the assurance that Christ, our Lord and Master, is with us, and that there is still the promise of that Holy Spirit who will move upon the face of the darkest and dreariest chaos, until that chaos shall awaken into the beauty of a new creation. (Cheers.) Happily to-day, when we are urging inquiries of this kind, we are urging them amidst a willing disposition which already exists. I have not been able to trace any intimation that our brethren in different parts of this country are weary of Missionary effort. (Cheers.) Just the contrary. In those parts of the country where our Missionary Meetings have been wont to be held, they are still held in greater numbers, and with a yet higher spirit of Christian zeal. May I be permitted to say that we are not resting on our oars, that we are not ceasing from toil in the north, and especially in that part of the north with which I have for many years now been closely connected,—I mean Manchester. (Cheers.) I do not like to institute comparisons unless it be for the purpose of bringing out what is cheering and gratifying; but with pleasure I advert to the fact that we lately held one of our District Missionary Meetings in the city of Manchester, in the Free Trade Hall; and, in point of numbers, it might compare advantageously with the present noble assembly. (Cheers.) I doubt, indeed, whether we ever had, at any Missionary Meeting, so large a number as was assembled on that important occasion. To my mind, the genial and expansive feeling—the warm and hearty responses to what was advanced in connexion with Christian Missions—all showed that the spirit of Missionary zeal was alive and growing there—as it is in Leeds, in London—as is proved by the Meeting of this day—and, I trust, in every part of the kingdom. We rejoice that God has given us successes; but we rejoice also that we have yet so much to do. I would even find some encouragement in that circumstance, and would gratefully own that God is giving His people the spirit, by his help and blessing, to do what yet lies before them, and daily to anticipate that promised period when "the glory of the Lord shall be revealed, and all flesh shall see it together,"—when Christ, our Lord and King, shall have this purchased world as his own,—and when all shall know and love him, from the least even unto the greatest. (Hear, hear.) Who, I would ask, could fail to be affected by the obituary of the past year, as it was briefly noted in the extract that has just been read, of Missionaries who have departed from their fields of labour, and have left their work to others? Among them are two, who were almost coevals of my own, and whom I knew from early days,—the venerable Dr. Cook, whose character will receive its due estimation, and whose work in Christ will, I trust, for ever live; and the venerable Barnabas Shaw, who has closed his labours, and has left the light and blessing of his example, not to Southern Africa only, but to the Connexion, and to the church at large. I am reminded that this very day on which we are assembled is the anniversary of the departure to his rest of that great Missionary—the Rev. Dr. Coke. (Hear, hear.) He passed away between forty and fifty years ago. How many have passed away since then! How we are passing away now! But the work lives! How great it is now in comparison with what it was when Dr. Coke fell! How great it will become if we only persevere in our fidelity to our Lord Jesus Christ! What gratifies us is—if I may repeat it again—that we are not in any of these plans and movements acting alone. (Hear, hear.) There is a general spirit diffused throughout all the Protestant branches of the church of Christ, to act as with one mind and one heart in hastening the consummation which we hope and long to see. (Hear.) I should like before I sit down to say a word on the subject of Missionaries. Missionaries wanting! Who is there among our young brethren whom Christ is calling to his work? Who is there that will consecrate himself and his services to-day to that important duty? Why

should not our younger brethren have the spirit their fathers possessed? Why should they not come forward and rejoice in the honour and privilege, if approved, of labouring in distant lands for Christ? There is a call—a loud call—upon fervent young men who contemplate entering the Christian ministry to ask themselves—"Why should not I offer myself to Him who gave himself for me, and cheerfully go forth to other lands—to the regions beyond—with his truth on my lips, and his love in my heart?" Let me be permitted also to urge the importance of our friends generally combining and perpetuating their efforts, their personal exertions, their liberality, all they can do in support of this cause, which is the cause of Christ and of the world's salvation; and above all I trust that we shall never forget what was so devoutly and fervently mentioned in the opening prayer of to-day—the necessity of depending upon the visitation of the Holy Spirit of God. After all, we feel that our true strength—our only strength—is there; and we repose on those assurances which have never been repealed, that the time will come when the Spirit shall be poured forth, not on Jews only, or on the first fruits of the Gentiles only, but on the whole family of man. May our prayers arise for that final and universal Pentecost, and may that Pentecost come! (Applause.) My Lord, I have great pleasure in proposing the Resolution. (Cheers.)

The Rev. Dr. DIXON, who was much moved by the cordiality of his reception, said,—My Lord, the task devolved upon me would, under any circumstances, be sufficiently difficult, but the manifestation of so much kindness and love quite unmans me. I trust you will forgive the emotion I cannot but feel; and that you will extend to me your forbearance during the few broken observations I may be able to address to the Meeting. I have no difficulty at all in seconding the Resolution of my dear friend, Dr. Hannah, for the adoption of the Report. Rightly considered, my Lord, that Report is a very wonderful document. What does it contain? Not only the area of Missionary exertions, Missionary stations, and Missionary triumphs; but it contains also the developement of religion itself in its genuine characteristics. We have here revivals of the work of God. We have the conversion of numerous souls to Christ. We have the budding of intelligence, and thought, and genius. We have native converts, who have just emerged from barbarism and cannibalism, beginning to preach "the unsearchable riches of Christ," and who, standing in the midst of groups of their countrymen in their beautiful islands, are strangely proclaiming the love of God, and the salvation of Christ. (Hear.) Why, my Lord, this warm picture is enough to stir the depths of every Christian heart; and I should be ashamed of myself if I could meditate for a moment upon this intelligence from Fiji without sympathy—deep Christian sympathy—in this work of God. My Lord, this is a very strange Report after the lapse of so short a time, after so few years of work; but I think we Methodist people—I know not whether owing to our creed or our character—are often a little impatient. We expect great results without much labour. Now, my Lord, it strikes me that this great Meeting must be well satisfied with the Report that has been made, that, after only some fourteen or fifteen years' labour, these blessed and beautiful results are attained. But let us guard ourselves against one possible deception. Let us guard against the idea that this work is *our* work. (Hear.) We come together; we see each other—at any rate some of you see each other;—this is to you a jubilant Meeting; you congratulate one another; and, in the exuberance of your imaginations, you perhaps think this work which is reported, is your work, and you say, "What glorious Christians, what glorious Methodists we are, to be able to report such results as these!" My Lord, there have been other men in the field; there have been other advocates upon this platform; there have been other minds at work preparing the soil, and moreover sowing the seed. Many of those friends I used to meet; many of them I used to work with; but where are they now? They have retired from active life. They have retired to the grave. We have to congratulate ourselves upon a great work. But let us recollect this—let us acknowledge it with candour—that they in truth and in reality laid the foundation of this work; and that we are reaping the harvest. (Cheers.) My Lord, allow me to say one thing. It is this, that we are not only doing work, but we are making work. Look at that glorious evangelist and traveller, Dr. Livingstone. Dr. Livingstone was a good Missionary. (Hear.) Dr. Livingstone did good work in the Cape Colony. Dr. Livingstone instructed the natives around him. Dr. Livingstone, wherever he happens to be in the order of God's pro-

vidence, must be one of God's nobility. He is a great man, a man of extraordinary energy and extraordinary power. My Lord, in the Missionary field Dr. Livingstone did good service, but in his travels he has cut out work enough for the Christian church for a century to come. (Cheers.) And this, if I mistake not, is the natural progress of events. (Hear.) The Report adverted to India. Why, you might have kept out of India if you had chosen to do so. But you have had to enter into these complicated affairs. Had Christianity been quiet, I suppose the India Board would have been quiet enough too. Had you kept David Brown, and Dr. Buchanan, and Henry Martyn, and Dr. Carey, and Dr. Marshman, and Ward at home; had you also preserved silence—(I think it was about the year 1813 the question arose on the introduction of Christianity into India)—you need not have been bound up in these complicated affairs, and have had to use your ingenuity and genius and political sagacity and foresight on the Indian question. Your work is creating for you great difficulties, and you have to meet them; you have to battle with them; you have to enter the fields of debate and the fields of controversy; and I venture to predict that this Indian question will engage your best talent for a great many years to come. (Hear.) But permit me to remark, my Lord, that I think there is one great advantage on the side of our Missionary friends, our Missionary Society; and that is, that we really have not to determine the political question; we have not to settle as to whether the old Government is the best or whether the new Government will possibly be the best. We have not to vindicate the old Company. With your permission, my Lord, I will venture just to say one word—not with regard to the religion or the morality of the old Company—but I will venture to say that it has been the most successful Government that has ever existed, as I think, in history: and something is due to a body of men who have conducted a great affair with such talent and ability as to secure for this country one of the most anomalous things that ever existed—the possession of an empire, the largest that ever fell beneath the shadow of the Crown. Well, we have nothing to do with that; but I think, my Lord, that my friends around me will pardon me if I venture upon speaking a word for old men and old institutions. (Cheers.) There is another point. I think a part of the British public has done some injustice to the English part of our Indian population. Why, we have seen in the newspapers and in writings and speeches that our countrymen—officers, and soldiers, and civilians—have all been deeply tainted with immorality, and sin, and crime of every sort; and our young subalterns have been represented as boyish dandies, lolling in the sunshine of the East, enjoying its luxuries, and caring nothing about their duties, and all that. My Lord, let us guard against an injustice. I say this, there have been many Christians in India. Taking the English population of India as the datum of calculation, there have been more real sound-hearted Christians in that country than in England. (Hear.) And so with respect to the greatest ornaments of the Christian church,—both in your Church, my Lord, and in the Church of England and moreover in our church,—some of the greatest ornaments which have graced Christianity have been converted in India. (Hear.) Why, thirty or forty years ago, we used to have on our platform one, or two, or three retired Indian gentlemen or officers, advocating most intelligently and gloriously the interests of Christianity in the East. My Lord, let us do justice to everybody. It is not true that our countrymen in the East have been so bad as some party writers have represented them to be. Will you tell me, that the glorious men who met the revolt, who have fought your battles, who have exercised the highest, the widest, talent and capacity which were ever developed in the history of the human race; will you tell me that such men as Sir Henry Lawrence, and Sir John Lawrence, and General Edwardes, and the rest,—and not amongst the least, the glorious Havelock,—have been cradled in ease and voluptuousness, and I know not what kind of vices? My Lord, great intellect, great moral force, great character, never sprang from the depths of depravity. (Cheers.) And when I see these great characters standing upon the theatre of affairs, at a very awful and interesting crisis, and exhibiting those fine features, I must be permitted to demur to slanders which have been cast upon our English people in the East. (Cheers.) But there is another question as to Christianity. I find that special pleaders, when they want to make out a case, take just as much as suits their point, and wisely repudiate everything else, putting it aside with great adroitness, in order to secure the triumph of their argument. Now the advocates of the Christian cause in India want us to

exert ourselves, want us to use our utmost ability and power to promote religion in that country. They have the right to ask us to do so. But I think it would be quite as well for them to give credit to the men who have gone before, and to give glory to God for the work which has been wrought. My Lord, there is good in India. There is more good in India than we are perhaps willing to admit just at present for our argument's sake. But has not the Bible been largely circulated in India? Have you not been preaching the Gospel, as we have been told, at the gates of temples, in the streets and cities, on the wayside, and everywhere you chose? And have you not established even Christian schools, up and down the country, as you had the means and the opportunity of doing? and have you not won, at any rate, *some* converts to Christianity? (Cheers.) Certainly you have. Well, then, my Lord, you have here a foundation to go upon; and I think it would be wise, on our part, to recognise the past, and endeavour to improve it. (Hear.) I feel a very great interest in the Indian question. In my humble apprehension we are very much connected with India. Now, supposing you leave India in its idolatry. Very well. Then you leave the whole eastern world in its idolatry. (Hear.) Supposing you bring India into the light of the Gospel, and of civilization, and into the enjoyment of such freedom as that which you are able to possess and enjoy. Supposing you make them British; supposing you transport Old England to the plains of Bengal; supposing you impress the English mind, and the English character, and English literature, and English science, and English jurisprudence, and English politics, and English religion, upon the millions of India:—supposing you do all that, then you have gained not only a great conquest on the soil, but, as I think,—your military commanders talk about *a base of operations*,—you gain a base of Christian operations for China and everywhere. (Cheers.) That is one great point. And, my Lord, I think my friends the Secretaries,—old friends of mine, who know I have no very bad meaning in me,—my friends, the Secretaries, will permit me to remark, that I think our affairs have come to such a point as to admit of a very considerable augmentation in our exertions for India and China. (Cheers.) I find, my Lord, that your glorious countryman, Sir Colin Campbell,—I find that Sir Colin, before he attacked Lucknow, took care to dispose of the rebels lying up and down, the outposts, the smaller forces. He beat them, as you know, at Cawnpore, and his Lieutenants beat them I know not at how many places beside. (Cheers.) Well, as soon as these outposts were conquered, and these suburbin rebels were subdued, what did Sir Colin do? Why, he marched his forces to Lucknow, and soon disposed of that city. That is just what he did. (Cheers.) Somehow or other we have been led in times past to conquer outposts. That is what we have been doing; and we have done it pretty well. (Cheers.) I beg to remind you, that now the United States is occupied,—that the American Colonies belonging to the Crown of England are pretty well occupied and pretty well manned; that our West India Islands are also pretty well occupied and evangelised; that the new world, Australia, is pretty well occupied; and that those groups of islands in the Pacific are pretty well occupied; and I am thankful to hear, from the Report of to-day, that—I know not how many—some two hundred or three hundred young evangelists are springing up out of that great work which has been wrought, who, we are led to expect, will be able in a great degree to be self-sustaining, and not only self-sustaining, but will become evangelists to other places. (Cheers.) Well, then, you have cleared the way. You have little to do in Canada and the Colonies there; you have little to do in the West Indies; you have little to do in Australia; you have little to do in the Pacific Ocean. But you have a great deal to do in Africa; you have a great deal to do in India; and I would recommend your Generalissimo at the Mission-House just now to concentrate his forces and march on India. (Cheers.) I think, in the order of Providence, we are called upon to do this. It is a shame that we have done so little in India. For my own part, I accept, with my own understanding of the matter,—I accept the remark of Lord Ellenborough, that Christianity has been the disturbing element in India. I think that it has been so, and that it ought to be so. (Cheers.) We are labouring under a very great error if we suppose that we can introduce such a system as Christianity into the midst of such systems as Mohammedanism and Brahminism, without producing disturbances. You are sure to produce them. You ought to produce them. (Hear.) Have you not to level these monstrous systems to the ground, and will they shake gently and nicely down, just to spare your nerves? They will do no such thing.

They will fall. We have heard the crash; and, my Lord, my own idea is, that the wonderful events that have taken place in India are for the furtherance of the Gospel. (Cheers.) There are things that can only be done in judgment. When you have a murderer to deal with, you must hang him. Justice requires it. And the God of all truth, justice, and love, is a just God; and if evil things refuse to yield to the truth and to the tender mercies of our Christianity, they must be made to yield to the sovereign will of God who reigns in the universe. He has, in my humble opinion, struck down these monstrous systems by a blow, that has reverberated to ourselves. And now, we, on our part, have a great task to perform. Will all Christian churches come up to their duty? (Cheers.) Will they come to their duty? That is the question. We want a good many great men. We want a good many Dr. Duffs. (Cheers.) We want men of some calibre in the East. Well, the point is, that the Lord, who is the author of human existence, and the author of religion, can easily bring up from the depths of humanity suitable agents; and he will do it if my friends at the Mission-House will be very faithful to their trust. (Cheers.) I have remembered, my Lord, on one or two occasions, to address myself to the younger men of our Connexion, and I would now say to our young men, especially the clerics—(cheers)—I would say to them now, "Study India." I do not mean study it like schoolboys, in elegant extracts and things of that sort; but study it deeply, and study it thoroughly, and do not be afraid of its history and its politics. Look at the whole of the Indian question. Try it, master it, for somebody in our Connexion as well as throughout England will have to do great service for India. Let my younger friends around me determine to support this great and glorious cause as long as they live. (Cheers.) And if you will permit me, my Lord, in my closing observation to say a word for their encouragement, I must declare that the very greatest pleasure, the very greatest excitement—and I like to be excited—the very greatest measure of enthusiasm that ever glowed within my heart, and, if I have ever had any very tender, and very direct, and very ardent friendships—they have all stood connected with this Missionary work. (Cheers.) It is the glory of the age. It is the glory of the world. It is great in itself. Its interests are profound and mighty. There are things which contain in themselves the elements of general truth; and your Missionary Societies are of that sort; they are a blessing of themselves, and they contain the elements of all truth and all happiness for mankind. (Cheers.)

The Noble CHAIRMAN announced that the Resolution would be shortly supported by his Rev. friend, Dr. Guthrie. (Loud cheers.)

DR. GUTHRIE said, when the cheering with which he was greeted had subsided,—I rise, not for the purpose of speaking, but for the purpose of saying, and giving you reasons, why I am not to speak. The fact is, my Lord, as you will find, my name is not in the programme. I am here in the character of an intrusionist, (laughter, and cheers,) much as I have done, and said, and suffered for non-intrusion in my own country. (Cheers.) Indeed, I am here, in London, by compulsion. Your Secretary knows that when, some time ago, he wrote to me, requesting me to preach on this Anniversary occasion, and to speak, I wrote him back promptly and firmly that I would do nothing of the kind. Whereupon, in the course of a post, I received a letter from your Secretary, enclosing an unfortunate letter from myself, which was dated some two or three years back, which I had entirely and most happily forgotten, and whereby I bound myself, if in the body, in the year 1858 to do what I have now been doing in London. (Cheers.) Of course, so long as I had the ability, or any measure of it, I had no notion of being classed amongst those who do not honour their own bills; and therefore I agreed to come up to London, on the condition that I should either be required to preach one sermon and make a speech, or preach two sermons and make no speech at all. I began to think as I sat here—Some people in this Meeting will wonder why I am here at all if I do not speak—and will begin to doubt whether my heart beats as warmly to the Wesleyan Missionary cause as it formerly did. The last thing in the world I should wish would be, that any human being should fancy that I was ungrateful for the noble services which the Wesleyan Body rendered us in Scotland when our back was at the wall; or that I could cease to regard with the deepest admiration and interest, wonder and gratitude, the noble efforts you are making in the cause of our common Master, which I rejoice in as much as if they had been made by the church to which I have the honour to belong. (Cheers.) My Lord, it is fourteen years since I appeared on this

platform, and eight since you appeared here. I rejoice to see the progress you have made. I rejoice to see the growth of your funds. I rejoice to see that in that increase you are giving evidence of a living and noble faith, and that you are not only maintaining yourselves, but that you are casting your seed abroad over the whole face of the earth, and that flourishing and thriving churches are rising up in all parts of the world under God's blessing and your exertions. (Cheers.) I have listened to the speeches, which have been delivered this day, with the greatest pleasure. I rejoice to see such a noble assembly here present. There is only one thing by which that pleasure is abated. I miss the presence of one of the best, one of the greatest men that it was ever my honour, privilege, and delight to know. (Cheers.) I thank God that that man is yet on this earth, and that, though he is not able to speak for this cause, he is still able to pray for its success. (Cheers.) I had the privilege and pleasure of spending a short time with Dr. Bunting yesterday, and I shall not soon forget our interview. We united together in prayer at the throne of grace. I commend him to the prayers of all this assembly. (Cheers.) Let your prayers be ever offered up for him, that God would yet spare him for his church and country; and that whenever the hour of his departure comes, the brilliant star which has set in this world may rise in a far better one. (Hear.) Since Thomas Chalmers left this world,—I speak my own sentiments and my own feelings when I say,—that he has left Dr. Bunting to be in my estimation one of the greatest and best men on the earth. (Cheering.) May God bless this Society. I have only to say,—for, as I have told you, I did not intend to speak at all, after the services I have gone through,—I have only to say, in the words of an Indian savage, addressed to his own tribe, but which may be equally addressed to another tribe of the great human family—"May your council-fire never be extinguished, and your sky ever be without a cloud." (Cheering.)

The Noble CHAIRMAN then put the Resolution, which was carried unanimously.

The REV. FRANCIS A. WEST, (President of the Conference,) who was most cordially received, said,—My Lord, I am called upon to move the following Resolution:—

"*That the comparative increase in the receipts of the Society from every regular source of income during the past year is an occasion for thankfulness and joy; and that this Meeting entertains the hope that, by the diffusion of correct information concerning the state of the Heathen world, and the success of Christian Missions now in operation, there will be such a further increase of contributions that the Society may from henceforth pursue its useful labours in full confidence of receiving due and adequate pecuniary support from its members and the public at large.*"

—Will you allow me, my Lord, to speak the sentiments not only of this large Meeting, but of the whole of the members of the Wesleyan Missionary Society, in bidding you welcome once more amongst us, and to express our thankfulness that you have given us your countenance, your counsel, and your help on this great occasion. (Cheers.) You have, my Lord, very modestly referred to your own church and other churches, and given us a meed of praise I am afraid we hardly deserve, in this great Missionary race. There is a holy emulation and competition which we rejoice to witness. But we do so without any unholy feeling. We rejoice in your joy, and in the success of those great operations which your church, and kindred churches, are effecting in every part of the world. (Hear.) This is not a dry charity, or a cold sentiment. It is the very fervour of our love to Christ that prompts us to this joy in the success of others. We regard it as a part of the common success, and rejoice in it, I trust, in the spirit just now indicated, as a real success to our common Christianity, by whomsoever the Gospel may be preached, and wheresoever that success may be realized. (Cheers.) But with all our joy, my Lord, we cannot but feel that this is a day in which all our Christian thankfulness and hilarity is deeply chastened. I refer not to the events which cast their shadows upon us in many parts of the world, but I refer more especially to the records given us in the admirable Report of this morning, relative to our departed labourers. We weave the cypress with our laurels. I had the privilege of knowing several of those to whom allusion has been made. The name of Barnabas Shaw is enshrined in the hearts of all the lovers of Christian Missions. A man of larger heart, of more simple devotedness, of more earnest zeal, of more patient and untiring labour, of more devout dependence upon the help of God's Spirit, and of larger success in his labours amongst the Heathen, our

church has never furnished. (Hear.) Then there is that very remarkable lay-agent (Mr. Müller) whom God raised up in the immediate neighbourhood of this great city, whom I personally knew many years ago; a man who went into Germany simply to see his friends, and especially his father before he died, but who carried with him the power of personal religion, was owned and honoured of God by a large blessing upon his labours, and gathered, through God's great blessing, upwards of a thousand souls into Christian fellowship. (Hear.) My Lord, I cannot but rejoice that public mention is made on an occasion like the present, when such instruments fall asleep in Christ. We glorify God in them. They were Christ's true nobility. Upon them He shed the choicest gifts and graces of the Holy Spirit, and their success forms a seed-plot for Christianity, both in Africa and in the heart of Germany. (Cheers.) We are called upon to witness, on occasions like this, those on whom the burden and heat of the day has fallen; and we learn the necessity of our own entire consecration to this service. When we see men of noble minds, men who have long served this great and glorious cause, not only in the Mission-field, but especially in our own country, by a fervid eloquence, and earnest appeals that have not only brought large resources into our treasury, but have led men to consider the great question, and carry the whole matter into their closets and plead it before God; when we see them ripening into a mellow and perfect Christianity, tottering now on the brink of the grave, we cannot but feel that we are individually called upon to consecrate our own services more fully to Christ, and to be ready to take their place when God calls them to their rest. (Hear.) The Report that has been read, my Lord, as has been observed already, shows how we are put into difficulty. The manner in which God has trained up the Wesleyan body to the Missionary enterprise, has often been a matter of private study and of public remark. I cannot but allude to the history of our Missions, as having served particularly to prepare us for the present crisis. Had India and Africa been at first open to us, we should, perhaps, have been somewhat staggered in our faith. The formidable difficulties of the work would, I fear, have disheartened us. We should not have been trained by that preparatory process by which God usually prepares his people for great enterprises. But God cast our lot first in the West India Islands, as one of the most important, most successful, and most glorious fields of Missionary labour. There, amongst the degraded and the wretched, He gave us the first fruits of Missionary toil. He imparted, by our instrumentality, comfort to those who were degraded and cast out from the common lot of man. With the Missionaries of other churches, we, by the blessing of God, gave spiritual liberty to thousands of those Negro slaves, and prepared those islands for that glorious consummation—the entire emancipation of the slaves from their galling and degrading bondage. (Cheers.) There we reaped substantial and immediate fruit. Throughout the islands of the Pacific, God also granted us a direct spiritual success that lies within a compass that we could observe, and the force and value of which we could estimate. After we have gained those islands, and skirted the edges of the continents, God, in his wise and mysterious providence, has opened to us the entire world for our Missionary enterprise, assuring us that, if we have but faith in him, we may go up and possess the land. (Cheers.) I trust the Resolution which I have read will commend itself to the judgment and the hearts of all our friends. We have, through the blessing of God upon our operations, obtained a large income, and are encouraged to enter upon new fields of usefulness. So far as I can judge, the Lord is laying his hand upon a large number of young men, amongst whom, I trust, we shall find many endowed with natural gifts, and gifts of the Holy Spirit. A high platform of Missionary labour is opening for us; and all we shall need is to be thoroughly baptized into the spirit of Christianity, that the prayer of God's people shall more constantly ascend to heaven, that we shall have strong faith in the providence and grace of God; and God will bless us with glorious success in India, and in every part of the world. (Cheers.) I dare not trespass on all the topics suggested by the present Resolution; for I know there is an unusual number of speakers yet remaining to address the Meeting. I thank God that I have witnessed the scenes that have occurred during this Missionary Anniversary. I think the spirit of prayer has rested on our congregations. I know that the spirit of liberality has been largely poured out. I think we are standing now on a new vantage-ground. God has granted us peace throughout all our borders, and is giving us prosperity within all our

palaces; and an unusual expectation of the gracious outpouring of the Spirit of God is reviving the hearts of all our praying and devoted people. (Cheers.) With such contributions, and such prayers, and such men as God is about to furnish to the church, I trust we shall enter on very large fields of Christian and Missionary enterprise; and that, in conjunction with other churches, God will grant us larger success than we have ever known. I was glad to perceive the beautiful balance of topics and claims in the Report; as I was also thankful to see it so well attended to; for it is one of the signs and tokens of the coming millennium, when such Reports can be attentively heard and rejoiced in by large Meetings. I was glad to perceive that beautiful balance, in reference to claims made by other portions of the world, and the new and enlarged claims laid upon the church by India. These different claims *must* be always practically regarded. Long have I desired to see, what I hope I may yet see,—a Wesleyan Missionary Meeting in which all, or nearly all, the speakers shall be Missionaries. From one part or other of the great field let them, every man, contend for his own portion,—and you know how well he will do it; let them all combine, and let the world be represented by men who have laboured in every part of the globe. (Cheers.) That would be a glorious Missionary Meeting that should thus comprise, as advocates, the greatest men, the greatest Ministers of all Ministers; men who have themselves gone into the battle-field, and know how to press the claims of a perishing world, and excite the claims of the whole church, by assuring us, not only of Christ for the world, but that, if the church be faithful, the world will be soon won for Christ. (Loud cheers.)

The REV. SAMUEL D. WADDY, who was loudly cheered, said,—My Lord, I rise to second the Resolution which has just been moved. I feel highly gratified at finding myself in this peaceful and jubilant atmosphere, where we are under the influence of Him who makes us all of one mind. (Hear.) It is pleasing to retire from the variety of opinions, the variety of anxieties and of interests, which the world out of doors is presenting to us, and to find a large assembly of intelligent persons met together with one great object in view, and influenced by the same great and glorious feeling. The Report which has been read, and all the speeches which have been delivered to-day, are highly hopeful and encouraging. Although we may have been led at some former period to fear that the state of this country during the past year would very materially have affected our funds, yet we find that such has not been the case; and it is certainly another sign of the approaching millennium,—and one, perhaps, as authentic and orthodox as that of the President,—that we find those on whom depend this and similar institutions, when pressed by pecuniary difficultics, not making their subscriptions the first things to be diminished, but keeping up, as they have done, during the past year, the contributions they have been accustomed to make in times of greater ease and prosperity. It is impossible to look on the horizon outwardly without perceiving that it is dark and gloomy. Almost everything, to the mind of a thoughtful man, suggests fear. There is nothing beyond the range of our own religious services and institutions which is perfectly assuring and at peace. The political atmosphere—I do not wish to introduce politics in this place; I have no understanding of the subject myself, and do not take either one side or the other of the great parties of the day—but I say that the political atmosphere of the country is not untroubled, satisfactory, and assuring. (Cheers.) Whatever may be right or wrong with the two great parties between whom the political feelings and interests of the nation are supposed to be divided, there is that feeling of uncertainty and insecurity which is more distressing to the minds of Englishmen than is the certainty of difficulty or of danger. And if we look around us in this country, and see so little that is encouraging, there are complications abroad on which we cannot look without anticipation of dread and alarm. The nation and the Continent are not in security. The alliances of the country are not to be depended upon. The slightest possible misunderstanding appears sufficient to make nations throw aside the principles of mutual advantage and security, which have been held as matters never to be disputed or placed in jeopardy. No man can tell what a day or an hour may bring forth. We are all proverbially short-sighted; but the circumstances that are passing around us render that short-sightedness more painful and oppressing. No man can say what may be the state of the country with regard to its continental relations for a week or a day. (Hear.) We

were told by Dr. Dixon, that the Indian matter will occupy us for many years, will engage the attention and talent of the country. No man can pretend to say when China will be off our hands, when we shall have come to anything like security in reference to that empire, —an empire about which there has been as much deception, misconception, and misrepresentation, as about the Arcadianism of Heathen countries with which we were deceived in times gone by. Then, in our own country, trade seems to be recovering very slowly and imperfectly from the panic and the crisis through which we have passed; and the state of morals is such as to make us almost ashamed to talk about the moral state of the Heathen world. We have been accustomed to direct our attention exclusively to the state of morals among the working-classes. Our attention has of late been fearfully directed to the state of morals among the higher and commercial classes; men occupying positions of importance and trust, who have shown themselves much worse, because their education has been better, than the most degraded of the lower classes. (Hear.) Then I look with very great alarm upon the tendency which I think I can see in all the departments of philosophy and science, and even religion, to shut out God's book, and to endeavour to produce great remedial schemes, and accomplish high and important purposes, which we believe can only be accomplished by the word and work of God. I look with great alarm at the idea that this can be accomplished without the direct application of the means which He has sanctioned and appointed. One great controversy of the day appears to be this,—the controversy of those who would have religion without God, and philosophy without God, and science without God, and trade without God, in opposition to those who maintain that God should be brought into all these things, and that we have no security for any of them in his absence. (Hear.) But preaching without God is to me one of the most fearful features of the times in which we live; the substitution of human philosophy, falsely so called, for the word of God in its truth and power; the substitution of these new things that they denominate lectures, for that "preaching" by which it pleases God to "save them that believe." It is said that if you do not give these lectures, you cannot get the people to go there. But you might as well never get the people to go there, and you had better not let them go there at all, unless for purposes avowedly holy and true. I can understand how men, advocating political or worldly principles, avail themselves of all their own means and methods of teaching those principles. But I cannot understand how men, who profess themselves to be ordained to the sacred and holy office, and commanded to preach the word of God and administer his holy sacraments, should, for the purpose of getting together twice or twenty times as many people as they can collect by other means, supersede the worship directed by God's book, and avoid those things by which the mind of man has been savingly influenced, and by which alone we can maintain our position and do good to the souls of men, and discharge the solemn trust which we owe to him. (Hear.) I regard all these things with fearful apprehension. There is a want of trust in God's power, a want of trust in the efficacy of his word, a want of trust in the means which have done for the world whatever has been done for it that is worth doing, trying by all other means to supersede this glorious Gospel of the blessed God. The tendency of the providence of God is to explode all the compromises and fudges—for fudges they really are—which this age propounds. Men have attempted to cover their purposes and intentions; but that which is covered ceases to be long concealed; and as soon as they think they have made a harmony between Christ and Belial, some unlucky accident occurs, and shows that the antagonism between truth and falsehood remains unaltered. I look at India in this light; and I confess that, while we are astonished, as every man must be, at the fearful atrocities which men now try to conceal, and which it seems to be a fashion, out of some compliment to human nature, to deny,—I say, there is this great advantage coming out of it all, that the antagonism of Paganism to true civilization is for ever settled. (Hear.) There is no remedial element in Heathenism; it never grows better, never advances, and never improves. It may become wealthier, and it may become civilized,—as we are told the Chinese nation have become very highly civilized. How highly civilized? It is a great mercy to the world, my Lord, that that vast nation with its three hundred millions of inhabitants has been for centuries hermetically sealed. The amount of corruption, depravity, and vice, that would have flowed from that

people upon the great mass of mankind, and on Christendom, while Christendom was as yet uninfluential and unprepared, would have swamped all godliness and all morality. We have been led to wonder how it is that for ages past that nation was not open to us. I thank God that it never has been open to us till we were prepared to go into it with something that could counteract its mischiefs. (Hear, hear.) There is no remedial system in it. The nation that can chop up into a thousand pieces its male and female transgressors; which, from the very last communication has been cutting up a woman in this way of public execution; call you that nation civilized? Is there any amendment there? The beautiful poetry of their offerings of flowers, and their regard to the principles of Confucius, and all the falsehoods that have been told us with reference to that nation, when torn aside, now display them to us as fearful and awful specimens of depravity. Look at that man Yeh, who has himself within some two or three years ordered the beheading of no less than seventy thousand culprits, as he calls them. There is nothing then remedial in Heathenism. There is nothing in itself from which we can expect that there shall be any amendment; and let me say there is nothing in the contact of England with any foreign nation, that renders that foreign nation the better, but England's Christianity. "O! see the great advantage and privilege which were derived," it has been said, "since the English nation has been brought into contact with certain nations of the world. They will rise, now we have visited them with our shipping, and have entered into commercial engagements with them." There never yet was a nation of the world that was advantaged by its association with our country, except so far as the religion of our country was brought to bear upon it. Was Africa advantaged by its connexion with this country—by the curse of slavery, and by the encouragement and promotion of those wars which exterminated, to a very great extent, its population? Was India advantaged by its association with this country—by the immorality that was practised, which, with all deference to my good friend, Dr. Dixon, I must say a word about. Have the Chinese been advantaged by our previous connexion with them—by the promotion of the opium trade, and by what we have ever done? Have the islands of the South Seas been advantaged by their connexion with Englishmen? Have we not diffused drunkenness and European vices among them, adding to the vices of their Heathenism? Have the Red men of the West been advantaged by our association with them in the absence of our Christianity? It is no use to disguise the matter, my Lord; it has been a fearful curse to every country we have touched upon, until we have brought our religion to that country. While there is an ignoring of God and of religion in many of those movements which are made to amend them; there is a claiming of the good that is done in the world for institutions and principles which are not directly religious and Christian. We must claim the good for God, we must boldly assert that, in reference to this and other countries, the good of any institution is just in proportion to the God that is in it; and the more directly God is brought under notice and observation by his grace bearing on the hearts and consciences of the people, the more directly and the more extensively will good be accomplished. I am not at all unwilling that there should be attempts made to promote science, and to accomplish great and good purposes. But I would regard with regret any attempt to accomplish great things by merely temporal means. "Beginning in the Spirit, and ending in the flesh," has never done good to any man or institution. (Cheers.) Although I do not believe that India should occupy our exclusive attention, still I do believe that where the cloud of God's providence rests, (and it does rest on India, with its dark and its bright side, with its glorious illuminations and with its fearful shadows,) there, I think, God's indication is; but I heartily believe we have not yet done our duty by India. Owing to the expensiveness of this Mission, owing to the great distance, and owing to the difficulties we have had to contend with, there has been a sort of reasoning which it is not at all difficult to understand, though it might be difficult, perhaps, to controvert. It has been said, "Why spend your time, and energy, and money on places that will not receive you, and where your difficulties are so great, when there are other places saying, 'Come over and help us,' where these difficulties do not exist, and where, to all appearances, your success would be as great or greater? The soul of one man is as valuable as the soul of another; and if you go where they are willing to receive you, you will accomplish your purpose." I think we have turned away from India not altogether, but we have not furnished her with so large an amount of money and means

as the vast importance of that continent has demanded. (Hear.) There has been a reference made this morning to our attacking the outposts, and leaving the Lucknow, as we may call it, of the Missionary field. All our Missionary stations, in the first instance, were either insular or coastwise stations. We simply skirted the great masses of population, we went where there were comparatively few, and we did gain, by the blessing of God, great and important advantages; but we have yet to bring Christianity to bear on the great and condensed masses of the human population, as we find them in China, India, and other parts of the world. I am not at all wishing to say anything disparaging of India or of the East India Company; but I am anxious that there should be a few facts set before us, which we should never forget in reference to them—principles definite and intelligible; and I am especially anxious that a line and course of action, free from all politics (it may be) but the politics of that "kingdom which is not of this world," should be understood to be firmly fixed in the hearts, and resolutely determined upon in the practice, of those who attend these Meetings. It cannot be forgotten, my Lord, that the East India Company did deport—transport, if you like—carry away the Missionaries of the Gospel; that some of the holy men whose names have been mentioned here this morning, and whose memories are embalmed in the recollection of the church, were driven away from India, and not allowed to preach the Gospel there. It is a fact which ou ht never to be forgotten, that when the Religious Tract Society wished to place its publications on the shelves in your Government schools by the side of the works of Byron, and Hume, and others, which presented the worst principles that have ever been found in English literature, and offered, at their own cost and charge, to translate these works into the languages of India, and print them at their own cost, and convey them there,—not to have them put into the hands of the pupils, but merely put upon the shelves, that the pupils might take them down, if they liked, to read them, —that they were forbidden and disallowed. (Hear.) It cannot be forgotten, and it is a fact that should be remembered, that whilst Heathen books—the Shasters and the Koran of Mohammed—have been allowed to be taught in your Indian Government schools, the Bible is strictly and positively forbidden by the East India Company. Allow me to say, my Lord, it is a fact, and one that we should not forget, that men like Nana Sahib and his crew might at this moment, if they were here, say, "There has not been committed an act of atrocity in Cawnpore, in Delhi, in Lucknow, or wherever you please, that has not been taught to me, Nana Sahib, at your Government cost and charge, by these very books purchased with your money, and by your paid Schoolmasters. The institutions of the religion you have taught, never sufficiently counteracted by the institutions of the religion which you yourselves at home profess, have instructed us in these atrocities, and have declared that our present honour and our eternal salvation will be promoted by their commission." I believe, my Lord, it is a monstrous and great mistake that the Government of a vast empire like India should ever be in the hands of a trading Company. It has passed into a proverb, half of which I may quote, and the other half of which may be imagined or recollected, "that Corporations have no conscience." (Cheers.) There may be, and there ought to be, considerations of pecuniary profit; but in the government of a vast and mighty empire, there are other interests far higher and more important than the payment of an additional one or two per cent. on the stock of the Company; and when it is said, that there should be some justice done to the Company, let it be remembered that all those good things which have been done under the government of that Company have been done in spite of its resolutions. Great and good men still fresh in our memories have argued from year to year in Leadenhall-street for the abolition of suttee and infanticide, and those dark and idolatrous practices which were patronized by the Company. Let the Company pass quietly away into the oblivion for which they have so amply provided themselves; but in a spirit of courtesy and kindness we cannot forget facts which should be admonitory as they are humiliating, and which should guide us in reference to the future. I am not at all disposed to prescribe, what I am incompetent to understand or dictate, the political measures which, in the shape of Bills or Resolutions, or anything of that kind, should be adopted in reference to the Government. But the Christian churches of this country should demand, in reference to India, and if they cannot get it embodied in the Resolutions or in Bills, should never cease to agitate for it; and I, for one, while I live, will never cease to agitate for it—

the most entire and absolute freedom of religious opinion and religious teaching in that land. We do not want to persecute these men into our faith. Is it to be thought that I, belonging to a sect that is everywhere spoken against, and that has been hunted by persecutions for above one hundred years in this land—a sect against which persecution is practised even to this very day in parts of the agricultural portions of our country—is it to be supposed that I should advocate any measures by which we should compel and constrain these men against their will to adopt our religion? By no means! But let us have a fair chance of setting the Book of God before them, and of showing what are the principles upon which the greatness of this empire has been founded, and by which alone the greatness of this or any other empire can be sustained. Let us send them the Book which we believe to be the book from which our constitution and all our eminence are derived—a book upon the reception of which India would cease to be what it has been, and would rise in the scale of society and of being. (Hear, hear.) I believe that we are fully competent to do that which we are this day met to do. I have no sympathy at all with the notion of those who say, the means you are bringing to bear to remedy this monstrous and world-wide evil are totally inadequate, and will be for ever inadequate to the accomplishment of the purpose. I hold to the principle which cannot be controverted,—that that which God commands the church, or an individual, to do, that the church or individual can do. The possibility of obedience is of necessity involved in the Divine command. I believe that there is a power in the Christian church to do all that which is requisite for the Christian church to do for the accomplishment of the great purpose of the world's conversion. Sometimes we are calculating on the proportion between the means that are used, and the success which follows. All such calculations are utterly vain. I have sometimes listened myself to calculations in arithmetical or geometrical progression most accurately brought out, and it is said that figures cannot deceive. There is nothing in the world so deceptive. Figures of speech, as they are poetically called, are hardly so deceptive as mere figures, when they are put forward in certain circumstances. I have seen calculations which would show that [redacted] hundred and fifty years the whole [redacted] be Church of England men, the whole world would be Methodists, the whole world would be Independents. I have seen others which would go to show that if the Christian church go on at the present rate of its progression, ages and ages unnumbered and untold must elapse before there could be any very material approximation to that final conversion of mankind to God, which we are encouraged to believe will take place, and for which we are encouraged to pray. All these calculations are entirely vain. There never will be the slightest proportion, arithmetical, or geometrical, or any other, between the means which are used, and the results which shall follow. The means must be always so utterly disproportionate to the success, that "the excellency of the power" may appear to be of God, and not of man. (Cheers.) There never was in the world any organization or any Christian principle or Christian church which, to the mind of a rational man, will appear sufficient to have accomplished the purpose which they have effected. Never, never! What can the Christian church do? I do not think that in the present state of the circumstances of this country, your Missionary income can be very enormously augmented. I believe something more will be obtained. I believe that the £123,000, of which we have heard, will go on. I am not at all inclined to doubt that by-and-by we shall reach the £150,000 which has been spoken of somewhat hopefully. Well, you may go on. You may raise another £100,000 at the end of that in the process of time, but there are other duties and obligations. You have your local charities to attend to; you have the maintenance and support of your own ministry, and your own places of worship. You have a thousand things coming upon you that do not come upon other churches. You must regard the claims of other Societies; and, with all deference to other churches, I am prepared, I think, to show, at all events I am prepared heartily to believe, that our churches contribute proportionately more than any other churches; considering that many of our people are not wealthy, the proportion which they contribute is equal to, if not greater than, that contributed by other branches of the Christian church; and I believe that a very much larger principle of Christian benevolence must be universally adopted before the contributions of our people can be augmented very considerably beyond the present point. It may be asked, "What can you do with these means?" We

can do all that God requires us to do, and we will do that which we are in our consciences convinced God has demanded. The very moment that the Christian church in its heart and conscience can say, "I have given to God's cause all I believe in my heart I ought to give; I have devoted as much time, as much labour, and as much money as I believe, before God, I ought to devote," then the great work will be accomplished. Look to former times. Who does not perceive that it was necessary that Gideon should go forth unarmed as he was, and that he should do as God commanded him, not increasing his instrumentality, but diminishing that instrumentality till it came to a minimum altogether hopeless for the accomplishment of any purpose? The people had the very weapons which you might have expected among them taken away, and the lamp and the pitcher were given to them as the only warlike instruments they were to carry; and God designed to save his people by these. Who does not perceive that Moses must strike the rock with his wand; shall we say that that smiting of the rock was the mechanical instrumentality creating the fissure from which the water should flow for the refreshing of the people? Suppose he had refused to do this. I do not believe that the great multitudes would have been allowed to perish; but I believe they would have been saved by some other means. There was a necessity for that amount of human instrumentality; there was no necessity for more. There is a necessity that there should be an amount of instrumentality in our case. The church has something more to do; and when it has given all it can give, and done all that it can do, it will be like the small dust in the balance—it will be nothing as compared with the great and weighty results to be accomplished. But it will be the church's sacrifice of its whole heart and affections to God, it will be all that God requires and needs to send forth the power and agency of that Spirit by which "a nation shall be born in a day." I have much pleasure in seconding the Resolution. (Loud cheers.)

MR. JAMES HEALD said:—My Lord, I do not know that, under any circumstances, I could feel justified in occupying this place upon an occasion like the present; but when this Resolution was put into my hand, I could not deny myself the gratification of attempting to express to your Lordship the grateful joy with which I see you occupying the honourable position which you now fill. (Hear.) My memory takes me back to eight years ago; and it is also with grateful joy that I regard the altered circumstances under which we meet on the present occasion. That was a day of considerable anxiety, and some little agitation; but these have passed away. In the presence of this great and glorious cause, all these difficulties and obstacles have vanished, like the snow melting before the direct beams of the sun; and my hope in God is, that they may never return; that the tide which has set in may wax more mighty until all our dwellings shall be habitations of peace, and, according to the statement of our respected President, all the palaces of our Zion be prosperity. (Hear.) I feel too much exhausted by the excitement with which I have listened to the address of the last speaker, to offer multiplied observations on this occasion. Without swearing allegiance to every word he uttered, or to every point that he advanced, my feeling is, and I believe it is that of the Meeting, that he has laid us under a mighty obligation by the eminently comprehensive and statesmanlike address to which we have listened. (Hear.) With him, I can join issue, that the sooner the ground which he has pointed out is clearly defined, and all artificial coverings are removed from it, and Christians take their proper place throughout the length and breadth of the land, the sooner we shall be in a position—with greater advantages, and with greater successes, I doubt not—to prosecute these Christian operations. My Lord, I am glad that, to-day, India has had its proper share of the attention of this Meeting; and I am specially grateful to the Secretaries for the admirable manner in which they have brought it before this assembly. (Hear, hear.) It is a cause which vibrates powerfully in the breasts of many of our best friends,—for we have have many friends besides the friends present, and some of them are looking with considerable anxiety to our answer to the question which your Lordship put at the commencement of the Meeting—not only what the Committee were prepared to state they had done, but—(and I looked for something more,)—what they were prepared to lay before us as their plan for the future. In Parliament, my Lord, we always hear a great deal said about the forthcoming Budget; and in these days our attention and eyes are naturally directed to every word of utterance which comes from the Secretaries; and I should like to have

heard to-day a little more of what was in their minds, and to what their judgment directed itself, with reference to the future and more enlarged operations of this Society. I think they have done well in what they have already projected, and I am thankful that they have so happily succeeded with reference to the enlargement of our operations in India. I feel that we have arrived at a crisis in regard to the spread of Christianity throughout the world; and that it would be a dangerous thing to allow the present impression, as to the necessity of further and more extended operations in connexion with India, to go to sleep. It will be more difficult to revive it than if it had never existed, if it be allowed to die away, or if the outlines of that impression to any extent become effaced. This is the time! This people, my Lord, feel a kind of kindred feeling with your people; there are so many circumstances in common connected with the history of both sections of the church; and I believe the people called Wesleyan Methodists were, since I have had the honour of membership amongst them, never better prepared—never in a state of mind more ready—to listen to wise counsels, and to follow them up by glorious doings, than at the present day. (Hear.) I remember when I was a much younger man than I am, attending one of the early Meetings of the British and Foreign Bible Society, in the Freemasons' Hall. For three or four years I came to London, a very young man, to listen to the weighty deliverances which took place at all the Christian anniversaries held in that hall, from time to time; and most of the valuable lodgments that I have found since in my own breast, I have traced to attendances upon those Meetings. His Royal Highness the late Duke of Gloucester, in moving or seconding a Resolution at one of those Meetings, after reviewing the extensive colonial possessions of this empire, and coming to India, remarked, —"What Christian patriot can look at this appendage to the British Crown, without being compelled to ask himself one or other of these questions?—Has it been given to us for the sake of increasing the wealth, and adding to the territorial possessions, of Great Britain merely? or, Has it been given to us that we may give to India all the privileges and blessings of Christianity?" And he took upon himself to add,—and they were memorable words; and they were as loudly and extensively responded to as any sentiment which has found utterance here to-day,—"My honest conviction, yea, my full belief, is, that if England does not treat India as a trust committed to her by the providence of God, to spread its Christianity, and to supply its institutions, as certainly as it is given it will be taken away." (Hear.) My Lord, we have been reminded of this lesson during the past year. Many of our friends have had, and still have, this feeling; and as some expression of it, my Lord, I have had entrusted to me for presentation to the Society to-day, —by a lady who does not feel justified in setting up her own judgment as superior to that of the Missionary Committee, but who wishes its appropriation to take place under their direction, and having the advantage of their judgment exercised upon it, still venturing to suggest that it may be employed in reference to British India,—I have had entrusted to me, I say, the honour of presenting to you a cheque for £500. I am not at liberty to mention the lady's name, but she is a member of the Missionary Society as well as a Wesleyan. (Cheers.) I have thought it a fitting mode of showing my approval of the spirit of this Resolution, and to encourage the Secretaries to entertain the hope that the finances will not retrograde. I wish them to take courage, and I pray that the Lord's blessing may attend your united efforts. (Hear, hear.)

The Resolution passed unanimously.

The Rev. JAMES SMITH (Baptist Missionary from Agra) said:—My Lord, I am requested to move the following Resolution:—

"*That the present circumstances of India and China give those countries a peculiar claim on the benevolent attention of the friends of the human race; that the Missions to those countries ought at once, if possible, to be increased, and to be supplied with enlarged means of promoting Christian knowledge and education; and that Africa, the Islands of the South Seas, and other partially evangelized regions, should also be embraced in the sympathies and immediate efforts of this Society.*"

—I have got three very large and extensive subjects in the Resolution that I have read to you,—no less than China, Africa, and India; and if I should pass by the two former in order to make a few remarks regarding the latter, you must not for a moment suppose that I am at all wanting in appreciation of the importance of the former of those places. India is the place where I have for many years laboured, and hence India is the

place towards which my sympathies more extensively flow. (Hear.) At the present hour of the day I should not be disposed to detain you at all, were it not that I am anxious to confirm and increase the impression that has been made with regard to the importance of our future political connexion with India. I have been delighted with the remarks that were made by the Rev. gentleman who has preceded me, (the Rev. Samuel D. Waddy,) regarding the connexion of our Government with Indian idolatry. I have preached hundreds of times in Agra, Cawnpore, and Delhi, and in most of the districts; and the principal and most common arguments brought against Christianity were arguments drawn by the Heathen from the fact that our Government sustains and supports their idolatry. (Hear.) I feel anxious just to say this, because you must be in the field, you must labour there, you must meet the dangers, ere you can at all understand the immense importance attached to this subject. My Lord, permit me also to say, that a responsibility attaches to the English governors of India for the past; but to England herself the responsibility of every act must in future attach. Then I just ask, are we going to continue with one hand to send our Missionaries, to spend large sums of money for the evangelization of British India, while, with the other, we are sustaining the most abominable system that ever existed on God's earth? We want nothing but simple equality; we want to have precisely the same opportunity of expressing our convictions as to that which is necessary for the welfare of British India—we want the same religious liberty in India—that we are perfectly willing to grant to every class of Her Majesty's subjects in this land. (Hear.) I have been astonished to find many attempts made of late in England to disprove, or at least to deny, the facts that, from time to time, have been brought before the British public regarding this subject. It was stated by Colonel Sykes, some little time ago, that it was not true that we had ignored Christians in the servants employed by the Government in India, and that to become one was to become incapacitated for the service of the Government in any capacity whatever. The proof that he brought forward was this—We have in the Bengal army many native Christians. With all due deference to Colonel Sykes, I beg to state that in the whole of my travels during many years in the north of India, and in the Bengal provinces, I never heard of a native Christian being permitted to remain in the ranks. There may be some Portuguese in the Bengal army, but not one converted Hindu or Mohammedan; and these are looked upon as a distinct body, living separate from the Sepoys, not permitted to eat with them, or to have any close or intimate connexion with them whatever. I am not aware of the fact being denied or disputed that the East India Company's Government has not permitted a native Christian in the Bengal army to remain in its ranks; and I feel confident, my Lord, that had one single Christian native been in those ranks, had there been but the least of such leaven in it, we never should have had the dreadful mutiny of which we have heard, and over which we have had so much to lament. (Hear.) We denuded the army of Christian elements, and hence there was no one to represent our feelings; there was no one to stand forth when the Mohammedans came with their falsehoods, telling the Sepoys that they were going to be made Christians by force, and that the cartridges were intended to break their caste. There was no man to stand up for that Christianity, which is the spiritual leaven, making holy the spiritual body. Had we been represented by the smallest amount of Christianity, it would have been sufficient to counteract and destroy the influence of the Mohammedans, by whom the army in the Bengal provinces was deceived. As a Missionary, who hopes within a few weeks to be again on his way to the Bengal provinces, I beg the Christians of Great Britain not to rest until the last link connecting the British Government with idolatry has been once and for ever severed. (Cheers.) My Lord, there is another danger to which I would call attention;—it is much to be feared, that in severing the connexion of Government with idolatry in India, the matter will not be properly and entirely done. We have already had an instance in the case of Juggernaut, where we find that, instead of the Government leaving that monstrous system of falsehood to support itself, they have endowed it by giving enough of landed property to produce, I believe, £7,000 a-year. I will just submit to this assembly, that if we are going thus to sever our connexion, if we are going to endow in perpetuity every temple and every mosque in India, it were far better that we allowed it to remain as it is; because we believe that Christianity, having already made tremendous inroads into all those systems,

will ere long destroy all the abominations of Heathenism throughout the length and breadth of British India. Are we thus to endow all these temples? I will tell you what I think would be a just mode of settling this question. We are not, nor should we be willing to be, robbers of temples. We would not seize a single shilling that has been left to these temples by private individuals from their own private resources; we would leave them to manage their own affairs, and not have the Government officers administering the funds of Heathen temples. (Hear.) We want none of the money: but, where former Kings and Rajahs in India have, from the revenues of the country, from the regular income of the country, assigned certain sums of money or certain pieces of ground, not their own, for the sustenance of these temples, we say it ought, in every single instance, to be confiscated without the slightest hesitation. And I think it might be done in such a way at the present time, as would convey a very strong and salutary impression on the minds of the people of India, as I trust that vast empire will now be transferred to the Crown of Great Britain, as I trust we shall soon be called upon to sing the last funeral dirge of the East India Company, and that our beloved Queen will soon be known in India as the Governor of that country. (Cheers.) The present appears to me to be a time when a proclamation may with great effect be made to the people, stating what our future position shall be, and telling them that all shall have religious liberty to its fullest extent; but that from henceforth not a shilling, no influence, no support or aid whatever, from the British Government or the British treasury, shall be given to sustain these abominable institutions. I believe that never was the British name in a more humiliating position than when used to sustain and support systems that are destructive of the best interests of man, as well as dishonouring to the God who made us, and sustains us, and from whom we receive "every good and perfect gift." (Hear.) There is just one thing more, my Lord. It is this,—from my own experience in India I have come to the conclusion, that nothing less than Christianity will meet the wants of the millions of people there. Give them what you please of civilization; there is not innate power enough in civilization to sustain itself. Give Christianity, then civilization and education will follow; the world cannot stop them. That will be a civilization that will realize the best interests of the human race. Yes, it is the Gospel, and the Gospel only, that will meet the wants of the millions of India. I have seen its effect, and hence I speak from experience. In India Heathenism rises up before you like a vast and immense citadel, with all its outworks and ramifications, and sustained by caste in a manner in which it has never existed before. I wish it were possible for you to understand caste in all its degrading effects. And yet we have only employed high-caste men; we have only educated the children of high-caste men. Caste destroys individuality; you preach to the people, but there is nothing like responsibility realized by them individually; and thus caste makes them hang together in crowds. They ever take refuge one behind another. They say, "We are like a flock of sheep; if one jumps into a well, the whole flock, one by one, is sure to follow it." This is the case. What a dreadful example we have had of the peculiar effect of this! A few evil-minded men have been brought into a state of rebellion, and a hundred thousand Sepoys of the Bengal army have followed them to destruction. This is the effect of caste. It destroys individual responsibility. It stereotypes the population. It stops advance in the path you wish to tread. There may be as much education or civilization as you like; and yet every individual in India must travel in the rut in which his fathers before him have travelled. If his father was a shoemaker, he must stick to the last and nothing else; if his father was a hangman, he must be a hangman; if his father was a carpenter, he must be a carpenter; if his father was a washerman, he must be a washerman; if his father was a sweeper, he must be a sweeper. Here you have a stereotyped state of society, the members having no sort of connexion with each other. The tailor's son may love a shoemaker's daughter with all his heart; but he cannot marry her. They must marry in their tribe or caste. The rut has become so deep that they must travel in it as their fathers before them have done; and this is the great outwork of Hinduism. Here we meet Satan in the high places of the field; but is that any reason why we should shirk the task and evade the work? Certainly not. And I trust the time will soon come, when the Society that is represented here to-day will have its Missions to the Bengal provinces. It is true that at present there are none; but there are Wesleyan-

Methodist communities even in the Bengal provinces. I remember in one of my journeys I came to a town, and when I got there, I asked, "Are there any good people here?" "Yes," they said, "the hospital Sergeant is a very good man, Sergeant Crowes; and if you go to his house, he will be very glad to see you." I went, and he said to me, "We are going to have a class-meeting to-night, Sir; will you stay?" (Hear.) I said, "I shall be very thankful to have the privilege of doing so." My Lord, I stayed that night, and presided at a class-meeting; and I can assure you and this assembly, that I had no reason to be sorry for the delay that had thus occurred, for I learned many lessons that night, and was prepared, with renewed earnestness, to go on my way in the great work of preaching the Gospel to the millions of India. (Hear.) Thus, although you have not a Mission in the Bengal provinces, yet you have men whom you have no need to be ashamed of; men who, when the canteen is opened, where men go to drink that liquid fire which destroys more than the climate of India,—there you have men who open their houses, and who say, "Come with us, and we will do you good." Even in the British army you have men doing what they can in order to prevent the terrible inroads of disease produced by the liquor traffic in India. (Cheers.) It has been stated that the probability is you will not be able very largely to increase your funds. I should be very sorry to come to any such conclusion, my Lord. I have seen some instances in England and in Scotland of liberality since I have been here—instances which, I believe, if my life be spared, will cheer me during many a lonely hour on the plains of British India. (Hear.) I will just mention one or two, in order to stimulate you to greater efforts. I went to a town the other day for the Mission with which I am connected, and the Minister of the church said, "I want you to go and see a woman." He took me to an upper chamber, and there was a female, emaciated and pale, but with a face sweet as a morning in spring. Joyful she appeared to be, although I soon learned that for twelve years she had been confined to her narrow bed. The first thing I saw was a Missionary bill, just within the curtains. She could not go to the Missionary Meeting, or mix with the people on their festal day: but she said she should look at the bill, and think of them, and pray for them. In another moment or two the gentleman who took me said, "This is one of our best collectors." I said, "A collector! confined to her bed twelve years!" He said, "Her friends come and see her, and she presents the claims of the Missionary Society; she writes notes to her friends, and she thus gets money for the Society; and this year, although she has been confined to her bed, she has collected £2." Here was an example. O that the masses collected together to-day would follow that example! One more, and I shall sit down. In Scotland I was attending a Missionary Meeting; and you know in Scotland it is the fashion to give money at the door, coming in or going out. Going away from the Meeting, a poor servant came and dropped in a sovereign. The Deacon standing there said, "I am sure you cannot afford to give that." "O yes, I can." "You will have to go without clothes." "O no, I shan't." "Do take it back," he said. She replied, "I must give it." The Deacon then said, "Take it home to-night, and if, after thinking of it during the night, you still choose to give it, you can send it." The next morning, as we sat at breakfast, there came a little note, and it contained two sovereigns. The good Deacon said, "You won't take it." I said, "Of course I shall; for, if I send it back, she will send four next time." (Cheers.) I cannot think that when once the Christian public of Great Britain is aroused to a sense of the importance of India, and of the great trust—yes, my Lord, the greatest trust ever committed to a nation—I cannot, I say, for one moment believe that when once the people appreciate the value of that vast country, and the immense interests that are bound up with the spread of the Gospel there, but that their donations and subscriptions will be doubled, and trebled, and quadrupled; and, instead of sending our tens and twenties, we shall be able to send our Missionaries there by hundreds. (Hear.) I know that Paul may plant, and Apollos may water, but God alone can give the increase; but we want a Paul and an Apollos to sow and to water, and hence it is necessary that we should give the Gospel to India. I thoroughly agree with what was said, that, if we do not more effectually perform our duty to India, it will be wrested from our hands. There has just been a death-struggle between Christianity and Hinduism; and either Hinduism will destroy you, or you must destroy Hinduism. (Hear.) Let it not be doubted for a moment as

to where the conquest shall be. Send the Gospel. Let us have a strong Government, which shall give equal rights, and equal laws, and equal privileges to India; and let the church come in with its power of prayer and its power of money. Let the church do its duty, and I hesitate not to say, that the time is not far distant when the millions of that land shall stretch forth their hands unto God. I believe the effect of the revolt will be the furtherance of the Gospel. They have told the masses that the gods were going to destroy Christianity and drive out the British. They have chosen that test. Their gods have failed; their promises have proved to be lies; and now the re-action has commenced. We have letters from all parts of India, stating that the people never listened to the Gospel as they do now. Caste and Hinduism have received a blow from which they will never recover. (Cheers.) I will describe to you something of the effects of preaching the Gospel, as I witnessed them in Northern India. It is about twelve years since I went to a district and commenced there to preach the Gospel; it was close to Agra. When we first began our labours, the people would not listen to us; they used to pelt us away with stones and with mud. I have seen an old Native Preacher even in danger of losing his life from the people. They were afraid that some division in their families would be introduced, However, I knew something of medicine; and hence, when I went out to preach, I always took a little bundle of medicines. The people would bring out the sick men and women, and then I used to feel the pulse, and give a dose of medicine. I also took the opportunity of preaching to the little crowd that might be assembled together. By-and-by the people invited me inside the village; and gradually an immense amount of confidence sprang up between us, so that, instead of pelting us away, they were ready to seize us, and bring us into the village by force. Nothing could be done without the Missionary. If the police oppressed the people, the Missionary was applied to; if the Zemindars oppressed the people, the Missionary was sought after; and it is really wonderful to know the amount of good that was done. I used to go sometimes in the morning to a village to preach for half an hour, and the mothers came together with their children, so that I have vaccinated thirty or forty at a time; and these labours had the natural result,—one and another was brought to a knowledge of the truth. Then we aided the people in getting up houses; and this was the commencement of a little Christian village. Indeed, these huts so grew, that when I came away there were about two hundred people gathered together. We have now a little church of fifty members, and day-schools and Sabbath-schools. Give the Gospel, and all other things will come in their proper places. We have annual collections, prayer-meetings, and all the little institutions you value so much in England; and it was pleasing to behold the change that gradually took place among the people. In India the men and women never ate together; the men are indeed "the lords of creation." The man will eat his own dinner, and the wife and daughters pick up whatever he happens to leave. I remember one of the women came to the Mission-house, and found myself and my wife having dinner together; she went to her husband, and said, "I am not going to eat your leavings any more. I have been to the Mission-house, and there I saw the Missionary and his wife eating together." The woman was not a convert, but she said, "If you will bring me among these Christians, I will have all the benefits at any rate." It was very pleasant to go down the streets of the village, and to see, in house after house, the whole family gathering around their one great dish; knives, forks, and spoons being superfluities there, you would see them eating away with their hands, as happily almost as it is possible for families to be. (Hear.) Another great change gradually took place. The men in the Mohammedan and Heathen villages used their wives in the most terrible way, beating them in a dreadful manner. Sometimes a man would forget himself, and give his wife a tap on the side of the head, and then she would come running up to the Mission-house, and say, "My husband has been striking me; that is not what a Christian ought to do." I used to go to the man, and tell him to rule his wife by other means than physical force. But then we had another difficulty; for very soon the men began to complain. I have sometimes seen a man in a great passion, and he has said, "Sir, we cannot get on any longer." I have said, "What is the matter?" He would reply, "You know in our Heathen villages we used to beat our wives—and they did whatever we wanted; but now they have become Christians, and we cannot beat them, hence they are perfect masters." I used to send my

wife among them, and gradually a change has taken place, so that striking to a very considerable extent has been done away with. Then we wanted to improve their temporal circumstances. You must know that in the north-western provinces agricultural labourers can earn no more than four shillings a month. I could get any amount of labour at from four shillings to five shillings a month; and among the Heathen population they do not average four shillings a month. As I have said, we were anxious to improve their circumstances. I got an English hand-loom from England, and a man from one of the regiments to teach them to set the matter going; and for fear that he should go away I sat down myself, and learned to weave, and became a very good weaver, to add to the rest of my accomplishments. These looms went on to increase so that, at the time I left, we had nearly sixty of them working. It was really pleasing music to go down the street and hear the shuttles, and see the wives busy winding bobbins, and, what was more pleasing still was, to see the delightful change that had taken place in their condition. From four shillings they had got up to ten shillings, twelve shillings, and sixteen shillings, per month, so that they had better clothes, better houses, and better food, and they could send their children to school. The whole appearance of the village was changed, and "the wilderness blossomed as the rose." It is Christianity alone that will change the nature of the natives of India. You cannot change Hinduism. We did try to change it, we pampered and petted the snake; but snakes, you know, will be snakes still, although you may feed them with milk or sugar. So it was with Hinduism. Christianity alone will make the alteration; "old things will pass away, and all things will become new." I recollect one day some of the young men belonging to my Bible class had been going to a neighbouring village, and as they passed through they found a great heap of idols. One of them said, "Here is a good opportunity for us, let us carry away all these stone gods," and they brought them all away to the Christian village. The next time I went to the village, I was rather astonished at the position the gods had attained. You know that the hand-loom has a beam, and then there is a pace-rope with a weight at the end; they had unfastened these weights, and introduced the gods, which were hanging by the leg or the neck, and I thought I had never seen the gods so well employed. The effect was not only visible in the village, but in the surrounding district. Village after village had cast away their idols, and, although they had not professed faith in Jesus, the result of it was,—that when we went to their villages, they would listen with attention to a sermon, and join in praising God, and the whole district was largely affected by this Christian village. (Hear.) Now, my Lord, I trust that the Wesleyan Missionary Society will soon aid us. The whole land invites you. There is Rajpootana without a Missionary. Oude, with its three and a half millions, is inviting you. On all hands I could point out stations where there is no Missionary. I could point stations, if there were a hundred men ready to go out with me to-morrow, where there is no prospect of the field being taken up. O do give the full weight and importance that it ought to have to British India! Let your energies, your prayers, and your labours be engaged, in order that we may have no more such scenes as we have lately had there. (Loud cheers.)

The REV. SAMUEL COLEY, after gracefully alluding to the circumstances which transpired when Lord Panmure last presided, said,—My Lord, my own firm belief is, that when this Wesleyan church determined to support this Missionary cause, come what would of it, God spake good concerning us. If we had neglected this, as some persons hoped me might have done,—if we had permitted this cause to go down,—it would have been a dark day with us, it would have been a bad thing for us. It never yet was found that duty was a burden to sink anybody; it is rather a buoy to sustain. We have found that this cause has not been a weight to crush us, but a wing to bear us up; and the influence of this great cause on the history of Methodism, in the last seven years, has undoubtedly been greatly beneficial. Now, the great question of this day, and the great question for the church to look at just now, is,—What is to be done in India? China itself, with its 360,000,000, is not so committed to us as India is. God's providence has committed India to us; and we are bound to look to India, because of that relation in which it stands to our own country. When we look at the history of the country, we cannot but see that God's providence has been mercifully on our side. God has permitted us, during the past year, to trem-

his for our empire in India. I do not think he ever meant to take it from us. But he has chosen thus to call our attention to it, to call our best thoughts and our solicitudes towards it, that good may come of it. A little while ago you could scarcely begin to talk about India, but people were wearied, unless you happened to have the eloquence of one of your Rev. Secretaries, William Arthur. Unless you could come and put the subject before a congregation as he used to put this subject before them, you found there were not many who either knew or were anxious to know much about India. So it was in other circles; but you cannot now find a man of thought throughout this empire who has not been thinking about India. You cannot find a man of prayer who has not been praying about India. You cannot find a man who has any intention of doing good in this world who has not been turning his attention, more or less, to this subject of India. Surely some good will come out of all this. The whole mind of England will not have been turned to that subject without some good results. I am much pleased, my Lord, to find that there is a feeling, that, whatever change may take place in the government of India, at all events the Christian people of this land will never be satisfied unless there shall be such changes wrought as shall for ever set England free from any sort of collusion with idolatry. We must never again forget that there is the Cross on the banner of Britain. I am very thankful to find, from a pamphlet which I hold in my hand, that there is a Provisional Committee formed for the dissemination of Christian education in India. It will not do for India to be left in darkness for the future, as it has been in the past. For, if so, you will have a repetition of mischiefs over and over again. It cannot be that they are to be left in their blindness. Now, in what way are we at this time to do something which shall at once memorialize the valour of our countrymen, the majesty with which they have stood up for their land, and the good deeds that they have performed? In what way shall we set out to do some united good to that vast continent? You know there are many things in which the different sects cannot very well unite. Some say memorial churches should be erected at various points. There is a denominational difficulty in that; the glorious name of Havelock is the name of a Nonconformist. Any befitting memorial must not be Episcopalian or sectarian, but catholic and national. Are there not things in which all Christian people could combine? Surely this is one,—a godly and religious education for India. .....Now, I do hold that if any scheme, wisely put forward, well considered, (and it is not for me to lay down any basis for such a scheme, or even state what others may have done,)—but if any wisely and well considered scheme can be brought before the whole of the churches of this country, making feasible the establishment of Normal Seminaries in the various Presidencies of India, and the establishment of great central schools where native masters may be trained for Christian teaching, a great national good will be effected. I do hope that some wise results will come out of the meetings that are being held, and that the churches of England will be willing to help in such a good work. Now, every man, when he becomes a Christian, is tacitly pledged to Christ that he will never be satisfied as long as there is one sinner unsaved, one Heathen temple standing, one false god receiving that honour which belongs only to the Lord. In the spirit of that tacit pledge, you are bound, every one of you, but especially the youth of this audience, to give yourselves to this great work. It is the cause of God! We have been told this morning that we must not look to any power that is merely natural. Surely we should be in despair if we did. We do not look to a merely natural power. A person once desired to see the sword of Scanderbeg, the hero who, fighting against the Turks, with his own hand had slain not less than 2,000 in battle. When it was exhibited to him, he said, "Do you really mean to say that that common scimitar ever cut down 2,000 men?" "O," said the old soldier, "you have only seen the sword; you have not seen the arm that wielded it." Now, there are many who oft, when they look at our Missionary Societies, when they look at the feebleness of the churches,—for we are feeble when we look at the work which we have to do,—say, "How can it be done?" Why, they only look at the sword; they do not know the arm that wields it. (Cheers.) We do not believe in the applicability of that old saying, "Truth is great, and will prevail," in matters of theology, and in the teaching of the Gospel. I say truth will not prevail if unaccompanied by the power of the Holy Ghost. It is all very well, in common things, to say that; but you know, if you were preaching truth that

was utterly unpopular; if you were found preaching a truth that was right, in the teeth of all the prejudices and prepossessions of the people, you would not find that because it was true they had any very great inclination to give way to it. "Light has come into the world, but men love darkness rather than light." Our hope is in the God of truth, and not in the mere power of truth. Our hope is in that divine influence of the blessed Spirit which we believe God will pour out in a larger and greater measure on our world than he has ever done before. Not one drop of sacred blood has now to be shed for our world. The Lord Jesus finished His work, and as He died, He cried, "It is finished!" That voice rose and swelled to heaven; that voice rolled, and sank, and thundered down to the deep vaults of hell; the universe heard the cry, "It is finished!" Not one more drop of blood is there to be shed; not another Son of God to be given, not another page to be added to the Bible. Well, what do we look for? What means are there in reserve? Why, the power of the Holy Ghost. We look for the energy of the Spirit; and when that Spirit is poured forth in plenteous effusion, then, as the result of it, we shall find "the wilderness will blossom as the rose," and the world will be filled with the light of the Gospel of God. (Cheers.) It has been commanded unto us to "preach the Gospel to every creature." Then if the church does up to her ability, if she set about the work cordially, God will help her to do the work. We are not bound, of course, to do what we cannot do; but we are bound to do up to that point; and which of us can put his hand on his heart and say, "I have done what I could?" O, it is right for us all to ask this question, "Have I done what I can? Have I done what God enables me to do?" Undoubtedly, if you have, no more can be required of you. But have you done this? Let every one of us put this question to-day; and do not let the answer to that question be a thing that shall impress us only for a short time. Some people are devoid of heart: approach them, they are cold; touch them, they are hard. They carry their charity like fire in a flintstone: to get a spark, you must fairly knock it out. Once in a year, in the excitement of a public Meeting, or under the dint of eloquence, their sympathy flashes out, but almost instantly expires. It must not be thus with us. We want a constant, ever-burning zeal. Let us ask the question to-day, "What owe I to my Lord?" And when we have fairly put the question, let the answer abide with us, and let us act on the results of the answer to that question. (Applause.)

The Resolution passed unanimously, and the collection was then made, during which,

The Rev. Dr. HOOLE read a list of subscriptions.

Lord PANMURE, having been compelled by pressing engagements to vacate the Chair, it was occupied by Mr. Farmer.

The Rev. BENJAMIN FIELD (formerly Missionary in India) said,—Sir, the Resolution which I have to submit to this Meeting is,—

"*That the thanks of this Meeting be presented to the Ministers who have advocated the cause of the Society throughout the year; to the Treasurers, Secretaries, and Committees of the Auxiliary and Branch Societies; to the Ladies' Associations and Committees, for their zealous co-operation; to the Juvenile Societies; and especially to the Collectors of the Christmas and New-Year's Offerings, and the kind friends who countenanced them, for the handsome amount received from this delightful source of income; to the Missionaries, Officers, and Contributors on the Foreign Stations at large, for their practical interest in the maintenance of the Funds of the Parent Society, in addition to the support they have afforded to their own Local Institutions; and to the Members of other Christian Communities, who have kindly aided the operations of the Society.*"

I am very glad to perceive that this Resolution is one that requires no arguments on my part to insure its adoption. I therefore feel very great pleasure in presenting it without comment to the notice of this Meeting. In the good providence of God, it was my lot for a short period to live and labour in that interesting country of which so much has been said; and I cannot describe what my feelings have been to-day, while I have marked the deep and intense interest which that unhappy country is now exciting in the minds of Christian people. I am very glad that this Meeting has been made fully to understand that our Missionaries in India have had to contend with opposition of a most tremendous and alarming character; and if I have rightly interpreted the responses of this assembly, the idea which they have in their minds is simply this, that from this day forward, by our authori-

ties in India there must be no more hugging, and nursing, and fostering of that ugly monster caste. If I rightly understand the responses of this people, they mean that in India there must be no more support of the temples of hellish superstitions, from the revenues of the British Government; and if I rightly understand the responses of this people, they mean that there must be no more maintenance, in any form, of that system which has blasted the hopes and the happiness of two hundred millions of God's creatures. I should like to add a word to the urgent request of our friend Mr. Smith, who has addressed us so earnestly, beseeching you, as men of principle, as men of influence, as men of power, to stand firm as granite rock in your defence of those great principles to which you have pledged yourselves. Let the Government understand that, though you are amongst the best of patriots, you would rather relinquish that empire altogether, than hold it as a standing mockery of your Christianity, and a standing provocation of Divine judgment. Mr. Butler, our eminent American brother, in a recent communication, has said that we have seen the last rising against British authority in India that India will ever witness; and all the people say "Amen" to that. But I, for one, have not a particle of confidence in the permanence of our Indian empire unless, by a wise, righteous, and God-honouring government, we secure the favour of Him who sitteth King for ever. You may have the very best Indian Bill that the combined wisdom of your legislators can concoct; you may fill the native mind with the old dread of British valour; you may re-organize the Bengal army, so that, being composed of men of different creeds, there may be no chance of hiding another conspiracy; but if England looks for the permanence of her dominion to that God-dishonouring, compromising system to which it has adhered already, then, judging from the analogy of the Divine proceedings, we shall very soon see "a handwriting on the wall," and this will be the interpretation of the thing—"God hath numbered thy kingdom, and finished it." I rejoice to know that we have our Shaftesburys, that we have our Panmures—(cheers)—and that we have many others in the high places of the land who are nobly following in the steps of Charles Grant, and Thornton, and Lord Teignmouth, and Wilberforce,—men who are not ashamed to announce the message of Heaven,—"Them that honour me, I will honour; and they that despise me shall be lightly esteemed." It is our duty to stand by their side, and to be prepared to take up a positive attitude of resistance to the settlement of the Indian question on any other basis than that upon which God can smile. (Hear, hear.) I should just like to say one word upon the reinforcement of our Mission in India. I know how the hearts of my brethren there will throb with gladness when they hear that you are going to send ten more men in the present year; but I do hope most sincerely and anxiously that you will regard these ten only as a first instalment. "When do you intend to stop?" it was said to Rowland Hill; and the reply was, "Not till we have carried all before us." Sir, we shall not carry all before us by the addition of these ten men. Should we not all aim at once, and aim determinately, at sending fifty? I know if the voice of my old friend and colleague, Edward Hardey, could come floating over from the town of Mysore to-day, where he is mourning the loss of one of the very best wives that ever trod on Mission ground, he would say, "Not one less than fifty!" I know if my old friend and Superintendent, Mr. Male, who is now on this platform, with a heart panting with desire to return to the land of his former labour, were to come forward and speak on this question, he would say, "Not less than fifty!" I know if Thomas Cryer, that prince of Missionaries, one of the most hardworking, God honouring, self-denying men that you have ever sent to India, could sound again that voice which used to charm the multitudes, he would point you to the thousands and tens of thousands of half-instructed idolaters in Manaargooddy, Negapatam, and Trichinopoly, where there are only some two or three men labouring, with hearts oppressed beyond measure, because they cannot overtake the work before them,—if he were to speak, he would say, "Not one less than fifty!" As a Wesleyan Minister, I do feel supremely anxious that we should take our full share of the honour of providing for the wants of Indian children. I like those divisions of Carey's sermon,—"Expect great things from God, and attempt great things for God;" and I have not the slightest doubt that if we as a people were to enter into a solemn league and covenant that we will attempt great things on behalf of that benighted land, God would do his part in raising up labourers in competent supply, and every way fitted for the work. (Applause.)

The REV. ROBERT WALLACE (from Ireland) said,—I am sure, Sir, that I shall best consult the feelings of this Society, and, I suppose, the interests of my own country, by simply seconding the Resolution which has been moved by my predecessor. I should have been glad enough to have said a few things about the country with which I am connected; but I cannot be surprised at, nor regret, the course that has been taken to-day. I only feel afraid, Sir, lest in the pressure of India and of China, Ireland may be forgotten. But, Sir, as it has not come to that, and as I trust whenever there is any likelihood that it should come to that, there will not be wanting men to advocate the claims of Ireland, I will dread no evil until I see it, and beg to second the Resolution. (Hear.)

The REV. THOMAS AUBREY (from North Wales) supported the Resolution. He said,—I must content myself, at this late hour, by simply supporting the Resolution. One thing occurs to me, however, to say, that I believe a deep impression has been made on every heart present in this assembly—that our work is a great and spiritual work. The influence of Christianity certainly will bring with it important political benefits; but our great object, after all, is the conversion of the world to Jesus Christ. The duty of the Christian is to disciple all nations, and convert them to Christianity; and that duty will remain in all its force as long as Satan has one soul under his dominion. While Christ can have more gems added to His crown, it is our duty to be faithful in this great and glorious work. It seems to me almost impossible for any one to hear with attention the speeches that have been delivered to-day without feeling that there is a great and high call to the Christian church to consecrate herself more fully to this great work. We must cultivate greater sympathy with God; for, after all, this is the great source of all Christian zeal, Christian liberality, Christian exertion; and it is according to the amount of sympathy which the Christian church feels with her Great Head that she will be prepared to perform any and every duty that devolves upon her. If this feeling is deeply cultivated, unquestionably there will be a full and unreserved consecration of herself, of her power, of her influence, in order to carry on the work of Missions. A full consecration is demanded from the Missionary; not only is it demanded from the Christian Minister, but also every Christian merchant must consecrate all his power, all his influence, all his days, in order to carry out the great principle of Christianity—the extension of the kingdom of the Redeemer, that the world may be restored again to the knowledge of God, and to the enjoyment of his presence. But, after all, we must depend, in a great measure, upon the influence of Christian ladies and Christian mothers. (Hear.) Ladies—Christian ladies—can serve the cause of Christ most effectually. Undoubtedly, it is through their influence that the collections have been so largely augmented in the past year. Provided we could get the mothers in our Israel to feel for the degraded state of the Heathen world—to feel a deep concern for the honour of our God, the interests of Christianity, the welfare of immortal souls, and if those Christian mothers filled the minds of their young sons and daughters, in order to prepare them to feel more deeply and to consecrate themselves fully, what a band of men we should have at home to send to every part of the world, as the soldiers of the Cross, and to conquer over all the power of the enemy! (Hear.) If Christian mothers will take this great question in hand, we shall never complain of the want of men for the Missionary work. We want a deeper and a larger measure of the Holy Ghost to rest upon us; for, according to the degree of spirituality that is attained by the churches at home, will be the power of their influence, the power of their liberality, and the power of their exertions, and this great work will be carried on to the earth's utmost bounds. (Hear.)

The Resolution then passed unanimously.

MR. W. PEEL, from Bradford, moved the next Resolution, to the following effect:—

"*That the cordial thanks of the Society are due, and are hereby presented, to the General Committee; to Thomas Farmer, Esq., and the Rev. John Scott, the General Treasurers; and to the Rev. Elijah Hoole, D.D., the Rev. George Osborn, and the Rev. William Arthur, A.M., the General Secretaries, for the valuable services they have severally rendered to the Society, in the direction and management of its affairs.*"

"*That the thanks of the Society are due to the Rev. Francis A. West, President of the Conference; to the Rev. Thomas Guthrie, D.D., of Edinburgh; to the Rev. James Dixon, D.D.; and to the Rev. Samuel Coley, for their*

excellent Sermons preached before the Society during this Anniversary; and also to the Rev. John Hannah, D.D.; the Rev. John Farrar; the Rev. Samuel D. Waddy; the Rev. Thomas Aubrey; the Rev. John Rattenbury; the Rev. Frederick J. Jobson, D.D.; the Rev. Robert Wallace; and the Rev. Benjamin Field, for their very acceptable pulpit services on the same occasion."

He said,—Having read these names, I think they are quite sufficient, without any comments of mine, to insure for the Resolution the cordial adoption by this Meeting, and I have great pleasure in moving it.

MR. GEORGE SMITH, of Leeds, briefly seconded the Resolution, and it passed unanimously.

The CHAIRMAN said,—As I am named amongst the rest, I willingly say, that we, the Treasurers, as far as we are concerned, will do our best to deserve your thanks at a future period, thanking you at the same time for the indication you have given us of your approval; and, if possible, I hope you will increase our obligation by increasing the work to be done. (Hear.)

MR. JOHN FERNLEY, of Manchester, moved the following Resolution:—

"*That the very cordial and respectful thanks of the Society are due to the Right Hon. Lord Panmure, K.T., G.C.B., &c., &c., for the great kindness and ability with which he has conducted the business of this Meeting.*"

He observed,—I am sure that no one could have occupied the chair to-day more graciously than the noble Lord has done. (Hear.)

The REV. JOHN SCOTT, who was cordially received, said,—We have had to-day, Sir, an English nobleman in the chair, a nobleman who lately held a very conspicuous place in Her Majesty's Councils, and for a long time and during an important period of our national affairs; and it is a very refreshing thing to find him come forth from the cares of office, the cares of the army, and the cares of our military ranks, with a heart so full of Missionary feeling, so thoroughly imbued, as his Lordship's heart evidently is, with a desire for the conversion and salvation of the world. (Hear.) I must say that I was no little gratified to find that he was so well read in our Missionary operations, and had so hearty a sympathy with all our proceedings. (Hear.) I am quite sure that we are prepared to give his Lordship our most cordial thanks for his kindness in taking the chair, and for the great ability with which he has conducted the affairs of our Meeting. (Hear.) I feel quite certain that the good results of this Meeting will be felt after many days, and they will be felt, I believe, to the remotest parts of our wide Connexion. (Applause.)

The REV. DR. HOOLE, having obtained the permission of the Chairman, read a list of contributions which had been sent in.

The Resolution then passed unanimously.

The CHAIRMAN (Mr. Farmer) said,—We are greatly indebted to his Lordship for his kindness in presiding, and for the ability with which he has conducted the operations of this interesting Meeting. (Hear.) Perhaps you will allow me just to say before we separate, that I cannot help feeling what a very happy Meeting we have had to-day. Nothing need be added from the chair, except, probably, the suggestion, that we cannot do better, in furtherance of the great object that has brought us together, than to think well over all we have heard, and to induce those who have not been able to hear it, to read and attentively consider the best report they can get of the proceedings of this Meeting. (Applause.)

The PRESIDENT OF THE CONFERENCE then pronounced the Benediction, and the proceedings, which had lasted nearly six hours, were brought to a close.

WESLEYAN MISSION TO CHINA.

ON Saturday morning, May 1st, the annual public Breakfast Meeting, in furtherance of the objects of the above Mission, was held in the Large Room of the London Tavern, Bishopsgate-Street, and was very numerously attended. The Chair was occupied by THOMAS HANBURY, ESQ., M.P.

AFTER breakfast, a hymn was sung, and the REV. JOHN RELPH, of Woolwich, engaged in prayer.

The CHAIRMAN, on rising, was received with much applause. He said, —Ladies and Gentlemen, my Christian friends, it will not, I trust, be expected on this occasion that I shall detain you at any great length. My avocations and engagements prevent me from having all that information on the subject which perhaps, as a Chairman, you may feel that I ought to give you. Engaged as I am in numerous occupations and efforts in this great metropolis, I have come here on this occasion rather to hear and to receive information than to impart it; but I will not, on that account, yield even to those who spend their lives in Missionary efforts, in the interest and importance which I attach to the grand cause of Missionary labour; and I desire to express the satisfaction which I feel in being permitted to take a prominent part in your proceedings to-day. Having been myself brought up in another section of the church of Christ than that of which many of you are members, I think my position here may be some indication of that time which I trust is fast approaching when the sharp angles of those sectional differences, which I feel are often occasioned more by the variety of the human temperament, and other circumstances, than by any real difference in either the head or the heart, shall disappear. (Hear.) I will not on this occasion attempt to go into details, but confine myself simply to some general remarks with regard to the efforts of Christian Missionary labour throughout the world. It appears to me that in no period of the world's history could a greater interest or importance be attached to Missionary effort than at the present time. The rapidity of thought and action, not merely confined to our own land, but extended throughout the whole of the habitable globe—the rapidity of communication, and the facility of access which we now have to almost every remote corner of the globe, render it, I think, a matter of immense importance that we should use the means that we have at our command for the propagation of that truth and that Christian faith which have made England what she is. (Hear.) If we turn our eye to Africa, and watch the labours of that excellent and noble man Dr. Livingstone, I feel assured that the efforts in which he is engaged will not merely result in Christian ends, but will also bring civilization into that country, and, by that means, England herself will be advanced. By penetrating into the interior of that country, I have no doubt vast marts of commerce will be opened up, and thus England's welfare will progress. Dr. Livingstone has gone to that country under the blessing of God, and I have no doubt the prayers of Christian friends have accompanied him, not merely as a pioneer, but as a Missionary in the cause of Christ. If we again turn our eyes to that portion of the globe on which I may say the attention of the whole world is now fixed—I mean the vast empire of India—I think we cannot sufficiently estimate the importance of Christian Missionary effort there. Our legislators may be at issue; our senators may hold various opinions as to the government of that country; but I think, my Christian friends, that we, and we alone, can solve the difficulty. I think that the final solution of the problem which is now engaging both Houses of Parliament, rests not with the East India Company, not with the Legislature, but with the Christian church. (Hear.) I feel that while others are at issue and hold varieties of opinions on the subject, which I have no doubt are sincere, it is yet a matter of great congratulation that the Christian church is united in knowing and in feeling that the spread of the Gospel of Christ can alone produce peace to that race, and that peace will produce civilization. The more immediate subject of our meeting here this morning, I am informed, is your particular effort with regard to China; and I do congratulate the Committee, and all our Christian friends present, that we have had our attention drawn especially to that important part of the globe. I often think that when the attention of Christians and the public in general is directed to one portion, we are apt perhaps not to bear in mind that there are other portions of the globe which equally require our Christian efforts;—but surely, if India with its 200,000,000 of inhabitants ought to interest the attention of the Christian church, much more should attention be directed where there are upwards of 300,000,000. (Hear.) There are one or two peculiarities with regard to China that have struck me as very remarkable. One of them is that, though in many other countries the population is spread over vasts tracts of land, with difficulties of communication and travelling, so that the Missionaries cannot centre their efforts on one spot, it is not so in China. We have there myriads and masses of the human race, destined to live for eternity, who are enthralled, and who are to be

made free by that perfect liberty alone which we have to bring them, by the diffusion of that Gospel in which we believe. There is another reason which renders China a country that is peculiarly interesting to the Christian and to all those who wish to send the word of God into benighted and Heathen lands; and that is, that although there are many languages spoken in China, they all, I believe, read one book; and this makes it a peculiarly encouraging sphere to labour in. There are in that country, so far as its written medium of communication is considered, none of the difficulties that exist in many lands as to dialects and idioms; and I think this ought to encourage us in our efforts in that immence and densely populated land. I feel that an apology is scarcely necessary for my want of information when there are so many around me who have spent their lives in this important labour. I will only say that I believe a great responsibility attaches to the Christian church in England. We hear of national Christianity—I must say, I do not much believe in it; but I do believe in the particular efforts of the Christian church. I believe that Christianity, and Christianity alone, has made England what she is; and if, really, we do value "the truth as it is in Jesus,"—that truth which can alone make us free—the object of our hearts and lives should be to propagate and to send the word of God by means of Missionary effort to all those who have no other means of hearing of the name of Christ, whose name alone is able to make us "wise unto salvation." I feel that in these days there may be many differences existing, that there may be many efforts springing up on all sides in which parts of the Christian church take a deep interest; but all of us, whatever our views may be on various subjects, desire to send the Gospel to the Heathen, and wish to hasten the time when the knowledge of the Lord shall extend from one end of the world to the other, so that it shall cover the earth as the waters cover the sea. (Hear.)

The Rev. WILLIAM B. BOYCE then read the following Report:—

A brief glance at the origin, progress, and future prospects of the Wesleyan China Mission may not be unacceptable at this crisis of its history.

The Committee were all but compelled to undertake this Mission, by circumstances which appeared to be so providential that it would have been sinful to disregard their leadings. For many years, contributions proffered for a China Mission had been declined, as the Committee dreaded the responsibilities of an interprise so onerous and important. But when the zeal of Mr. Piercy led him to throw himself upon the shores of China, in 1850, he was, after due consideration, accepted as the Society's Missionary in 1851, and an appeal was made to the public on behalf of China for special donations, which met with considerable success. The Mission was specially reinforced by the supplies of Missionaries, so that now we have five labourers on Chinese ground, ready to avail themselves of future openings, and meanwhile usefully employed among the population in and round Macao. The removal of the Missionaries from Canton in consequence of the war, and the journey of Mr. Cox to Singapore, were referred to in the last Report. Since then, we have to state, that Mr. Cox, after some months' residence among the Chinese at Singapore, has rejoined the brethren in Macao, where all the party are fully engaged in Missionary labours, tract distributing, &c., and in the study of the language, a point of special importance to the junior members of the Mission.

It is quite unnecessary to dwell upon the importance of a Mission to China. A population of four hundred millions speaks for itself. Political events seem to point to the eastern shores of China and Tartary as the sites of great political complications and changes, which must issue in opening China to the civilized world. The Methodist churches ought to be prepared to enter the large sphere of usefulness which must shortly be accessible by zealous Missionaries. Educated young men should now be training for China in our Theological Institutions, as the work is peculiar, the language difficult, and it is desirable that the fitness of men for such a work should, as far as possible, be tested before they are sent from this country. From the extent and importance of the field, we cannot afford to have a little Mission in China. We must either place it, and support it on an efficient scale, or it would be wise to abandon it altogether. But to abandon a Mission to a people who form about one-third of the entire human family, and that too at a time when God's providence is throwing down the barriers which the ignorance and prejudice of ages have reared up against European intercourse, is out of the question. We throw ourselves with confidence upon the public conscience for that support, which hitherto Christian liberality has not failed to supply.

If any circumstances could add to the

conviction of the importance of the China Mission, the fact of the Chinese and English races having been so wonderfully brought in contact in large masses in California and the Australian Colonies, ought to quicken our sensibilities on their behalf. Thousands of Chinese are annually returning to their own land, with minds partially enlightened in reference to the value of our free government and our equitable legislation, and consequently discontented with the political and social institutions of their own country. It is probable that the present civil war in China, if it did not originate in the light derived from intercourse with our Singapore settlement, has been maintained by the feeling generated by returning emigrants from California and Australia. We ought to hasten to teach "young China," that our institutions will not work without religion, and that the one can only be planted with success under the shadow of the other. It is highly probable, too, that the northern shores of New-Holland will in a period not far distant be occupied mainly by Chinese races, who will thus be brought in contact again with our colonists in Australia. Whether this association of races so different be eventually beneficial to both, will depend upon the degree of Christian influence which, meanwhile, may have been brought to bear upon China and its teeming population. Our neglect of Ireland in past ages has resulted in the spread by Irish emigration of the lowest and most degraded and most dangerous form of Popery among our British and colonial populations, and our indifference to the claim of China may result in the introduction and spread of the semi-atheistic Paganism of Confucius among our Australian colonists. The churches in Australia are alive to this danger, and our friends in Victoria feel great interest in the Mission to the Chinese at the Gold-Fields. A grant of £100 is made annually from the funds of the Wesleyan Australian Missionary Society to this Mission, in which a European Missionary from China and a native Chinese Teacher are regularly labouring, and with some success.

The REV. DR. HOOLE read the Financial Statement. He said,—He would preface the reading of it by one remark, explanatory of a word which had occurred in the Report. It was said that the Committee were "compelled" to take upon themselves the responsibility of undertaking a Mission to China. That compulsion was necessary, because in the year 1852, the Missionary Society was £25,000 in debt. The Committee were in the circumstances of the Kaffir, of whom a Missionary in Africa once wrote, that he attended a meeting at which there was a collection to be made; his heart glowed with a desire to give something; but feeling his poverty, he stood up, and said, "I would give something if I had anything to give, but I have nothing; but if any one will lend me something, I will give it." Similarly, the Committee said, if any one would give them something, they would apply it towards the establishment of a Chinese Mission. That was simply the origin of the special fund for the China Mission. One of the Committee at that period said, "Who knows but this China Mission will pay the Society's debt?" Now, he (Dr. Hoole) could hardly say that it had done so; but it was a remarkable fact, that, since the Committee undertook that additional responsibility, the debt had not only diminished every year, but had at length been altogether extinguished. He thought, therefore, that the friends ought to be encouraged in that view of the case, and also with a view to an increase of personal and private exertion in behalf of the Mission. (Hear.)—Dr. Hoole then read the following statement:—

The China Mission of this Society has now been in existence five years, during which period special subscriptions have been received for its support. It will be seen from the following abstract of the accounts, that the balance for the current year is £910. 19*s.* 4*d.*, a sum which will require considerable addition, in order to meet the expenditure, which will be increased by the marriage of three of the Missionaries during the past year:—

RECEIPTS.

	£.	s.	d.
From 1850 to 1856	7,550	9	11
For 1857	978	18	0
Total	8,509	7	11
Less Donation for training two Missionaries	500	0	0
Total	8,009	7	11

EXPENDITURE.

From 1852 to 1856	5,264	5	11
For 1857	1,834	2	8
Balance for current Year	910	19	4
Total	8,009	7	11

The REV. SAMUEL COLEY said,—Some men were continually grumbling; but, perhaps, of all grumblers, English or foreign, those who were called upon to make speeches grumbled the most; if called on to speak first, they did not like that, nor would you mend the matter much by placing them either middle or last. There would always be something wrong. They were somewhat like the soldier who was condemned to be whipped; when the drummer smote him, he cried out, "Strike higher;" and when the strokes were inflicted higher, he cried, "Strike lower;" that being acceded to, he again complained, on which the drummer said, "What a plague you are! I don't believe you like it anywhere." (Laughter.) After all, he thought it would take much less trouble to say something about the Resolution which he held in his hand than to make up half a dozen excuses.

"*That this Committee rejoices in the retrospect of the proceedings of the last five years, which have resulted in the foundation of the Wesleyan Mission to China, the first effort of that body of Christians on behalf of the spiritual enlightenment of nearly one-third of the human race.*"

—That was a very capital Resolution. On reading it, however, the first impression made in his own mind was, that there did need an apology for his own Body,—that body of Christians referred to,—that they had done nothing towards the enlightenment of one-third of the whole human race until within the last five years. He had often heard complaints made that they had not turned their attention to continental populations, but had given their whole strength to islands and fringes of the continents of the world. He did not feel inclined to complain as to what had been done by the Missionary Society, as to those islands, because it had followed the openings of Providence, and gone just whither God had directed it to go, and entered into such doors as were from time to time opened before it; and therefore, he could not join with those who found fault with the choice of stations which had been made in times gone by. It was now a different thing. The Lord was opening their way to continental populations, and calling their attention to them; and as it was perfectly right, before, to go whither Providence directed them, so now it was their duty to undertake the greater work to which God called them. Their faith had undoubtedly been tried and trained in those smaller spheres; there they had learned lessons which would be useful to them in their greater tasks. Other churches had done larger work on the great continents than they had; and therefore it particularly behoved the Methodist church, if it would not be left behind, now to direct its most earnest thought, and energetic action, to those vaster fields. Still, he could not endorse the notion that islands were to be looked upon as unimportant places. England, itself, was an island; but what a centre of light it had become! And who could tell but that many of those islands would rise to greatness and influence like that of Britain?—that their inhabitants would not be raised and elevated, until influences should go forth from them to bless the world, happy as those which had gone forth from our own beloved land? He hoped that that would be the case. Every mischief in the world arose from ignorance of God, or from enmity against him. Remove that ignorance by knowledge, and replace that enmity by love, and your great work would be accomplished: nothing else would cure the world's woes, or meet the world's wants, but the knowledge and love of God. There had been many experiments made. One reason why the world was so long in a state of darkness was, because there was in the world a probation of systems as well as of men. Sometimes we wondered why so large a proportion of the world's population should still remain without the knowledge of God, and without the light of truth. Now, so far as that was the result of the apathy of the church, there was much to be mourned over, and much to be repented of; but so far as it was the result of that Divine plan of testing systems, and of teaching great lessons to the future ages of the world, it would be better for us to adore and learn than to complain. For instance, before Christ came into the world, the power of intellect was thoroughly tested. He (Mr. Coley) did not suppose that any era of the world's history could furnish a catalogue of great men, longer or more brilliant than that of those who lived in the times of old, in ancient Greece. They were men of the mightiest intellect. God gave them, perhaps, the largest powers of mind which were ever possessed. There they were, inquiring, "What is truth?" "What is good?" and "What is God?" They were giants groping in the dark. Well, what was the result? The issue of it all was, the demonstration

that by wisdom the world knew not, and could not find out, God. There, in the person of many a Greek philosopher, bending to a stone, worshipping the stock of a tree, they had visible proof that intellect alone would never regenerate and save the world. Then, as to the power of legislation, it had been tested. Perhaps no nation had ever tried more forms of government, and powers of law, than ancient Rome. As we read the history of the Roman Empire we are impressed by nothing more than its great legislative genius. The impress of its legislation remains upon Europe to this day. But what was the result of this experiment of legislation? It simply proved that the legislators were impotent as the sages in the work of elevating the race. Men were left still dark, miserable, and wicked,—without God and without hope. Then, as to what religion—he meant false religion—could do, he did not know that there had ever been a better specimen of what could be done by man, in the way of inventing religions, than in India. There, was a system of religion which allied itself with everything. The system of caste arose from it. It interfered with every act of life. It threw itself, like a network, over everything that men did. If religions made by men could have done anything for the world, they would surely have done something for India. What they had done for India might be seen in the history of the murders and massacres of the late rebellion. Look at China also. There, also, a great experiment had been tried. China was a vast mystery; it was surrounded by such a cloud of darkness, that, though he (Mr. Coley) had read much of what had been published about it, he was still in a mist. He was somewhat like the Kaffir of whom mention had been made,—he should be glad to tell the Meeting something about China, if any one would tell him something about it. He wished that we possessed more information concerning the history and character of that multitudinous people. So far as appeared, their religious feeling was not strong. There was much of that which was atheistic, a withering scepticism largely prevailed. The teachings of Confucius largely related to social duties. Their national system was, not unwisely, an expansion of the family system. Their government was a development of that idea. Their theory was patriarchal, setting forth the Emperor as a father, and the nation as a family. That was, undoubtedly, a good basis for a social system. Still, China, left to work out its own problem, weltered in misery, and had no hope. In those great experiments, great lessons might be found. It took a longer time to test systems than individuals; but the results brought about by the testings of those systems were most important. Men themselves were working out, in that way, a proof of the great truth that the world could not be saved without God. Could we suppose a planet, by some sudden convulsion, dashed from its orbit into the dark regions of space, where no influence of the sun, and no beam of light, could reach or shine upon it, that planet would rush on in darkness through the wild and dismal wastes of space indefinitely, unless the hand of God—the hand of Him who first launched it—stayed it in its erring course, and brought it back into its proper path. So history gave no record of any nation which had ever recovered itself to truth, or, by any internal power of its own, brought back itself to a knowledge of the true God. If, therefore, that third part of the human race were to be saved and elevated, it must be brought about by the power of God and the influence of the Christian church. (Hear) Did not their hearts sink within them, to hear of the third part of the human family dwelling without the light of the Gospel?—that every third man born into the world was born in China, and there lived without hearing the name of the Lord Jesus Christ?—there lived without a lamp to guide him into the path of hope, or to the glory of heaven? Was it not enough to make the Christian sick at heart? If he thought that the Christian church alone was concerned in the task of evangelizing China, he might think it a very hopeless case; but it was a blessed thought that God was on their side, that providence and grace were working for them. If, then, God was with them, though there was a third part of the human race in China, yet they would go up to possess that land, believing that it was Christ's right, and that Christ would have it. He would say, Let not their hearts fail or sink within them. Five godly students were once burned in one fire at Lausanne. In presence of that horrible sight the gathered crowd was hushed to stillness; when, from the midst of the smoke that shrouded the sufferers, and above the roar of the burning faggots, a voice, clear and joyous, rang out from one of the faithful men, "Courage, brothers,

courage! for God is with us here." And so he (Mr. Coley) could say to those who had undertaken the great work of evangelizing China, "Courage, brothers, courage!" They needed courage to undertake such a work,—to go up against a third part of the human race, to win them for Christ, and to claim them in the name of the Lord. He had no idea that their Missionary Society, or any other English Missionary Society, imagined that they could provide an English pastorate for China; for if every adult Englishman living were to become a Pastor and Missionary, there would not be too many for China. (Hear.) It could not be that England was to find the pastorate for China. They could not send over thither a forest of full-grown oaks, but they might send the acorns from which a forest should grow. (Hear.) They might, as indeed they were trying to do, at certain points of the Chinese shores establish very strong Mission-stations, which should become centres,—normal seminaries, where Christian Pastors and Missionaries should be brought up,—institutions where native agents should be trained, who would go forth and teach their fellow-countrymen the truths of the blessed Gospel of God. There was no prayer which he more fervently offered, and in which his heart more fully went, than that God would baptize the native Christians with gifts for their work, and with the blessed Spirit of his grace. In the primitive age the church at Jerusalem did not furnish the pastorate for all. In those first outgoings of Christianity, when the Apostles went and preached, the baptism of gifts came upon their converts; and most of those churches which they planted contained men who were found fit to take charge of them, and these began at once to preach the things of the kingdom of God. What should be prayed for was, the baptism of gifts, that the first converts in India and China might be so endowed with the gifts and graces of the Spirit, that a much larger proportion of them than is usual might become Apostles and Missionaries of the Cross. (Hear.) And if God heard that cry of his church,—and he would, if that cry went up to his throne,—when God called them and gifted them, the church might greatly help them, and train them, and send them forth, and they would work as the Apostles worked, and who could tell the result? He (Mr. Coley) could not but admire the very catholic sentiments to which the Chairman had given expression. He was reminded of an incident which occurred on the day before the battle of Trafalgar. Lord Nelson summoned a council of war, and when Admiral Collingwood came on deck, he came without his Captain, Captain Rotherham. Nelson perceived this, and inquired, "Where is your Captain?" The reply was, "To tell you the truth, my Lord, we are not on very good terms." Nelson, however, ordered a boat, that he might be fetched; and when the missing Captain came and stood on deck, the Admiral led both him and Collingwood to a spot where they could see the adverse fleet. "Look yonder," said Nelson; "there is the enemy. Don't talk about good terms, but shake hands, and be friends like good Englishmen." That was the day of their reconciliation. When Christian churches are busy about paltry feuds, he (Mr. Coley) should like them to get a view, if possible, of the 350,000,000 of Chinese, and he would like to say to them, "Look, out yonder there are 350,000,000 souls perishing; can you any longer remain at variance?" (Cheers.) After all, there was much the same sort of nature in fishermen as in Monarchs, and as the *ultima ratio* of Kings was a battle, so it was sometimes with fishermen. It was so on one occasion on one of our southern coasts. Two fishermen got into a quarrel with each other, and thought they would have a game at fisticuffs, to settle their grievances. They accordingly went down to the beach. They there saw a small boat coming towards the shore, evidently containing some one who did not know the coast. It came nearer, and struck on a rock, the concussion sending in one of its planks, and wrecking it. What did they do? They at once rushed to the nearest boat, with those who had gone down with them to see the settlement of the fray, and away they pulled, side by side, till they reached the rock, got the sinking men into the boat, and brought them back to land in safety. The quarreller who first got on shore, said to the other, "Well, Jack, give me thy hand; I can't fight thee now." So he (Mr. Coley) would like some of the noisy polemics to pull together at the oar. It would cure their quarrelling. There was a perishing world before them. When the last soul was saved, would be plenty time enough to renew their contests; if, after gloriously working together, they had any heart left in them to fight. When that glorious day should come, and the earth should be full of

righteousness, as the sea was full of waves, those who were now inclined to controversy would find their inclination taken away. Instead of the brier, should come up the fir-tree, and instead of the thorn, the myrtle-tree; and there should be no strife, but all should be peace, and happiness, and love. He had great pleasure in moving the Resolution.—Mr. Coley resumed his seat amid long-continued applause.

REV. J. MURRAY MITCHELL, Missionary of the Free Church of Scotland, from Bombay, said,—I labour under something of a disqualification in addressing this Meeting, because the motion refers to China, and it is right that a man should speak only on the subjects with which he is well acquainted. My Missionary life has been spent in India, and I cannot tell you anything about China with which you are not as well acquainted as myself. But I think I may set off against this disqualification, the qualification that I am a Scotchman and a Presbyterian. The time was, when perhaps that might have been regarded in an assembly composed chiefly of friends connected with the Methodist denomination as a disqualification. ("No, no.") I am convinced, however, that it will now be looked upon rather as a recommendation. (Hear.) I do most heartily rejoice in reciprocating the sentiments that have been so admirably expressed, both by the Chairman and by the gentleman who has just sat down, regarding the necessity and the blessedness of union among all who love the Lord Jesus Christ. I came over from India, rather fearing that I might not find the same amount of unity and love and harmony among the different branches of the Christian church at home as exists in India. There, we are very much one in heart,—and for the reasons that have been so admirably given. We have no time and no heart to dispute; for before us stands the foe. There, in all their stupendous vastness, are Hinduism and Mohammedanism, and other systems of false religion, rising like great Babel towers in opposition to the true worship of God. We fight as one man against these, and we postpone the settlement of our disputes until these systems of delusion shall have been overthrown. I must say, however, that I found more unity in England than I had anticipated, and much more, I think, than there was some twenty years ago when I left the country. I see more of it in England,—more of it in Scotland,—and I believe there is a conviction growing in the minds of men that, if they are to look for much of the blessing of God on their efforts, they must be one. They seem to remember the words of our Lord when he prayed that his people might be one, in order that the world might believe that he was sent of the Father. Whether Paul or Apollos or Cephas,—all are yours: whether Whitefield or Wesley, whether Knox or Cranmer,—all are yours. I am not willing that you should say, "John Wesley, with his apostolic fervour, and Charles Wesley, with all his exquisite hymns, are of us, and do not belong to you, Scotchmen and Presbyterians." Surely all those holy men, whom God raised up as lights of the church, belong to the whole body of Christ. (Hear.) They are our joint possession. We cannot consent that the fair inheritance of the church should be rent in pieces, and every party have only a shred; let us all rejoice in our common heritage; and so, while none shall be impoverished, all shall be enriched. We find all the different characteristics of the Christian church can find their appropriate places. I remember this being very well put by a military man at one of our Missionary Meetings in Bombay. Speaking of the different portions of the Christian church in India, he said, "I look upon them as different divisions of one army." Then, pointing to one Mission, he proceeded,—"These are the engineers; and capital sappers and miners they make, going down into the earth, and exploring the dark recesses of Hinduism, and making mines beneath its defences, and preparing to blow up Mohammedanism." "Then, there is that other body," he said, "who, with their dashing onset, constitute your cavalry; then another body, solid and slow-moving, are your infantry, and so on; each finds its appropriate sphere and work." And we do feel that all the diversities that distinguish one man from another, and all the diversities that distinguish one body of Christians from another, can be made to form a fuller and vaster and more complex harmony—something yet nobler and better than if we were all precisely, in every respect, each the counterpart of his brother. (Hear.) I cannot forget that India and China—those two mighty Heathen empires—have been wonderfully connected together in some important respects. Take, for example, that great system of religion which has spread over China, I believe, more extensively than any other,—Buddhism, which, at this moment, has a larger number of converts than even the

religion of the Son of God, counting no fewer than about 300,000,000 of people professing it—surely a fearful fact to mention, 1850 years after the Son of God left the command, "Go ye into all the world, and preach the Gospel to every creature." But that system arose in India. Indian Missionaries went forth to preach it, and it overspread the multitudes of China, Chinese Tartary, Tibet, and nearly all Eastern Asia. Now if this has once been the case with reference to falsehood, why may not the truth, springing up in India, again overspread that vast region? Let us by all means hope and pray that this may be the case. Thus, when you are labouring for India, you are, in this indirect yet most important way, labouring for the diffusion of the Gospel in the great empire of China. (Hear.) There is another point of connexion between these two empires, that we must all pray may cease as soon as possible. It is a fatal bond of union. You all anticipate me before I pronounce the word—"Opium!"—that "flowing poison," as a late Emperor of China called it,—that Stygian stream which rises in India and spreads devastation and death on all sides in China. That must be arrested. How is this to be? I believe the only way in which it can be arrested is, by the churches of Britain feeling the magnitude of the crisis which has come, and by those churches speaking out with a voice clear, emphatic, unmistakeable; one that will take no denial, saying,—"This evil traffic shall not be." A remarkable article was quoted in the "Times" yesterday on this subject, from a well-known French journal, the "Univers." The writer of that article declares that English Missionaries act as commercial agents; and that they dare not, and do not, speak in any way against the traffic in opium. I say that the assertion is not true. (Hear.) Christians of all kinds—Missionaries, and others,—the Ministers of religion, Bishops and Presbyters,—the Bishop of Calcutta, and all the Missionaries in India,—in the Conference at Calcutta,—in the Conference at Bombay, and elsewhere, all have indignantly and repeatedly protested against that traffic. (Hear.) They have done the same in China. We shall protest again and again. It is an accursed traffic. It is like slavery in America, of which it has been said, that either Christianity will kill slavery, or slavery will kill Christianity. The opium traffic will either kill Christianity, or Christianity will kill the opium traffic. I think it is time that we should arise, and speak out in reference to all such questions connected with India and with China. It is most manifest that there is a sad lack of information, even in the highest quarters, regarding the most important matters—such as Government connexion with idolatry and caste; and I, for one, have no confidence whatever, either in the information regarding these matters, or in the intentions of our public men, unless in so far as the Christianity of Britain shall come forward, and declare what shall be done. Let the Meetings that are now going on speak out with a voice plain and unmistakeable. It will not do for us to point to the past, or even to the present, and say, "Why are such things done?" and so exonerate our consciences by throwing the blame on the Government, whether it be the Board of Control or the Court of Directors. The voice of England will rule; the Indian authorities in India and the authorities at home must, in the long run, move as the voice of the country shall direct them. Therefore, if the matter be not set right ere long, the blame will rest on us; ours will be the responsibility, and ours the punishment. Let us speak out earnestly like men who believe that this is a solemn and an awful time—that this is, as we call it, a crisis—and that the glory of God and the good of souls are vitally connected with the questions now before the Legislature of the land. (Hear.) Let us not be satisfied with testifying against the evils of Government connexion with idolatry and caste; but let us do our duty as Christians and as Christian churches. There can be no true sympathy between the heart of India and the heart of England until India is Christian. (Hear.) So long as these abominable systems of idolatry endure, that darken every perception of the human understanding, and corrupt every feeling of the human heart, there can be no genuine sympathy—no mutual comprehension even—between the two countries. I was reading last night some words written by the wife of an American Missionary who perished in those awful massacres which have recently taken place in India, and, though they are very simple, they struck me as exceedingly touching. I will read them to you, and I think I need not say much, in order to apply the lesson which those words convey. This woman, the wife of an American Missionary of the name of Freeman, writes thus to her sister a few hours before her death:—"We have no place to flee to for shelter,

but under the cover of His wings; but there, at least, we are safe. He may suffer our bodies to be slain, and, if He does so, we know that He has wise reasons for it. I sometimes think that our deaths would do even more good than we could do in all our lives, and, if so, His will be done. Should I be called to lay down my life, do not grieve, my dear sister, that I came to India; for most joyfully will I die for Him who laid down His life for me." A few hours afterwards this believing woman, thus prepared for martyrdom, became a martyr, and under circumstances which of course I will not detail, for they are too harrowing, and I believe it is not necessary, for we all remember them. She, with many others, was massacred by that fiend in human shape, Nana Sahib. I would not grieve too much over the death of a woman like this—I would rather say, as some one said of Williams, the martyr of Erromanga,—

> "O do not weep for her
> When Jesus gives her peace;
> And scarcely has died the murderer's yell
> Ere her raptured spirit hath caught the swell
> Of Heaven's high melodies."

I would only pray that she may not be disappointed in her expectation when she says, "I think our deaths would do more good than we could do in all our lives." But that depends on you and me—her brothers and sisters in Britain and America. When you think of what your brethren and sisters in India have been called upon to do and suffer that Christ's kingdom in that country may be extended, will you not resolve, in the strength of God, that you will do ten times more than you have ever yet done, in order that the dying expectation of that martyred sister may meet with full accomplishment? She gave her blood, and cheerfully; what will you do? O, when our hearts are prepared, I say to you, God is ready and willing, and as he has been giving us tokens of what he can do in those remarkable revivals which have taken place in America, so in India something of the same kind may take place, and his largest promises be accomplished to the uttermost. God grant that we may soon see the fulfilment of the prophecy, "These shall come from afar, and these from the west, and the south, and these from the land of Sinim." (Applause.)

The Rev. THOMAS AUBREY, from North Wales, said—He came from Wales. He was a Welshman. He thought in Welsh, and he expressed himself in that language; and if he should somewhat mutilate the Queen's English, he hoped the Meeting would forgive him. It was, in fact, a difficult task for him to address an English audience. In the first place, when he got hold of an idea, he had to translate it into English, and clothe it in the most proper terms he could think of; and perhaps whilst he was looking out for the right word, the idea would go away from him:—(laughter);) and by the time he got the right word, he had to look out for the next idea; so that he was, under such circumstances, in constant trouble. If, therefore, the audience would allow him a considerable per-centage, he should be glad. He was glad, in some measure, that he was a Welshman. Dr. Coke was a Welshman. (Hear.) The Mission cause, and the Society, must ever be connected with the name of that revered man. He was happy to say that, although the Wesleyan-Methodist Society in the Principality was not so numerous as could be wished for, still, considerable progress had been made there. They possessed, however, the same spirit which Englishmen possessed, and he much rejoiced to find that the spirit of the great Wesley influenced them more and more every day. Whilst listening to the very interesting and important Report, a remark was made, that they must bring all their energies to bear upon the work in China, or give it up. *Give it up*, when they had only just begun! He was quite certain that if the case was fully presented to those who were influenced by the spirit of him who said, "The world is my parish,"—as it would be,—every Methodist would do his best to send John Wesley to the furthest end of his parish. (Applause.) One great reason why they should feel an interest in the China Mission was, that it contained so vast a population, left entirely under the influence of idolatry. The honour of God was at stake; for idolatry offered an insult to God, which should awaken indignation in every Christian's heart, and rouse every one to zeal for the honour of the Divine name, and the glory of the Divine government. 360,000,000 of immortal souls, living without God, offering insult to the Divine Majesty! For, unquestionably, wherever idolatry prevailed, there was an insult offered to the spirituality of the Divine nature,—to the omnipresence of God,—to the omnipotence of God,—to the purity and holiness of the Divine character,—to the benevolence of the Divine nature; so that every Christian ought to be roused to

zeal for God's glory; that the honour due to God be given to him, and not unto another. 360,000,000 of immortal souls living in ignorance of God and of the great principles of his government,—in ignorance of their accountability,—in ignorance of the way by which they might be restored to holiness, happiness, and heaven! 360,000,000 of immortal souls, and yet British Christians possessed the means of dispelling their darkness, and of raising them, by the instrumentality of their common Christianity, to the purity of God. How great, how awful was their responsibility! They dared not recede; they had commenced the work; and one thing was evident, from the statements just made, that whatever had been undertaken by the Methodist church, without referring to other churches, God had blessed them with prosperity, and their funds had never failed. (Hear.) There was every encouragement for them to prosecute their glorious work. The duty of the Christian church became very clear. As to the political movements taking place at the present day, they were fully aware of the amount of influence which they possessed over the destinies of the world. There was a time when their Missions were considered very inefficient, uninfluential, and unimportant,—when Exeter Hall might have been made a laughing-stock. It was now acknowledged, however, that the influenee of the Christian church over the world's destinies was all but omnipotent. Of that full proof had been given,—full proof of that, in certain great changes effected in the West Indies. They were thankful for the labours of such men as Wilberforce, Clarkson, Zachary Macaulay, and Lord Brougham; but, with all their energy, and fire, and eloquence, and zeal, what would they have done in the great movement against slavery, had it not been for Christian Missions, Christian Missionary Reports, and Christian Missionary platforms? (Hear.) Whenever the Christian church had taken up any question, beaing on the spiritual interests and destinies of the world, British Christians had only to speak out. All acknowledged their influence to be very great, and whatever they set about would be secured. He begged to support the Resolution.

The Resolution was unanimously carried.

The Chairman having to retire from the Meeting, Mr. FARMER occupied the chair in his stead.

The Rev. B. C. MEIGS (an American Missionary from Ceylon) said,—I can assure you that it is with the greatest pleasure I meet this morning such a number of Christian brethren and sisters in this place. I have had the privilege of spending forty-two years in India, and I now return to visit my family in New-York, after a lapse of seventeen years. I would add my testimony to what has been said, as to the operation of Heathenism during that period. I have seen that, instead of the people rising in the scale of nations, they have for years been descending both in literature and in morals, and they are now almost at the lowest ebb. I am more and more convinced that nothing but Christianity can ever raise a Heathen people. There is no other remedy, no other balm in Gilead, no other than the Great Physician that can save a Heathen world. When I first went to Ceylon, after a most diligent search by myself and my brethren, we found only three native females, out of a population of two hundred thousand, who could read. Now there are thousands of intelligent females who are reared up to be Christian mothers, and to educate their children for Christ. (Hear.) The system of Christian education has also been carried to a very great extent in that province. I have seen its results. When I was in Madras, in December last, I found that the young men who were being educated in our seminary in Jaffna were in the highest demand for all the different offices of the Government at high salaries; and, if Christianity will do this for India, it will do the same for China. Let me assure you, that what you have heard is literally true,—that there is nothing that will ever raise the Chinese in morals but Christianity. They, too, have been descending in the scale of morals till they are now, by the testimony of those who reside amongst them, at the lowest point. What is the effect of the opium that is distributed amongst them? The danger is, that it will corrupt and ruin the nation. Christianity alone can stop that, and I believe that, by the grace of God, Christianity will do it. (Hear.) I now beg to read to you the Resolution which has been put into my hand, which is to the following effect:—

"*That a Mission to China, embracing so wide a sphere and so large a population, requires a support proportionate in some measure to its relative claims upon the sympathies and sacrificial givings of Christian people.*"

Can it be true that this Society is in want of funds to send a Mission to China? Why, I cannot believe it. I have been

astonished to behold the untold wealth of England since I returned. (Hear.) Through the kindness of a friend, I went through the Bank the day before yesterday, and I saw there the bags of gold, and the ingots of both silver and gold, and how did it impress my mind? Is there any want of gold and silver to send the Gospel to China? O, no, no; all you want is the spirit of Christianity which shall inspire you to give of what God has so liberally bestowed on you. The revival of religion in America has been alluded to; and since I have been here, I have read accounts in the papers of that revival, and I have raised my heart in thanks to God for what he is doing in the dear land of my birth. O, gentle showers of April are descending over that land; O, what prayer-meetings! and what numbers of sinners are being converted to God! I give thanks to God for the news I have heard; and my prayer is, that the same influence may descend on Christian England. (Hear.)

The REV. GEORGE MATHER, of Scarborough, seconded the Resolution. He said,—He came from a Circuit which was loyal, not only to Methodism, but also to the great cause of Christian Missions; and though he did not approach the subject with brilliant eloquence, yet he brought to it a sincere mind, and a heart full of sympathy. He had great faith in young men trying to do their duty. They might then scripturally count upon God's blessing. He was very much struck with the advantage of doing one's duty, by an anecdote of a farmer's boy, who was sent to a certain gate, in order to keep it shut against the many hunters who went that way and trampled down his master's wheat and grass. After he had been at the gate a short time, a gentleman came up, and asked him to open it. "No," said the lad, "I was placed here to keep it shut." The gentleman continued in conversation with the lad, and soon after the Duke of Wellington came up, who said, after the manner of the gentleman, "Open the gate, my lad." "No; I'm put here to keep it shut." The gentleman became indignant, and expostulated with the boy,—"Don't you know who that is? That is his Grace Field Marshal the Duke of Wellington." The lad said he did not mind who he was. The Duke saw that the lad was doing his duty, and said he ought to be rewarded, and gave him half a sovereign. Away ran the boy, skipping across the field, and shouting to every one whom he met, "Ah! I have done more than 'Boney' could do; I have stopped the Duke of Wellington!" And he (Mr. Mather) would say, if Christians, if Methodists, would only do their duty, they would stop the devil and all the alien powers of darkness. (Applause.) He had been particularly pleased to hear the eloquent preaching of God's truth by Dr. Guthrie on the previous day, and especially with his statement of the glorious doctrine of universal redemption. In the great spiritual regeneration no question was asked as to a man's family or country; he might come from Greenland, or Labrador,—from the isles of the Pacific, or the sunny plains of Italy,—from the plantations of America, or the palm-groves of India,—from the burning sands of Africa, or the crowded cities of China,—he might come from the east, from the west, from the north, from the south;—if he will but come to the Cross, he is welcome; and if he will but trust in Christ for salvation, the song will reverberate in heaven, "The dead is alive, the lost is found." The Gospel had proved its adaptation to all, by reaching the worst cases. It supplanted the subtleties of the Brahmin, and subdued the savage ferocity of the cannibal; the poor Negro quickened and rose under its power, and the apathetic Chinaman brightened into spiritual life and vigour. The Gospel of Jesus was made for all, it was free for all, it ennobled all. Amid the wilderness it created scenes more beautiful than the verdure of spring or the tinted blossoms of summer; for it transformed polluted souls into images of purity and peace, and flung a heavenly radiance where darkest gloom prevailed. The present Meeting had deepened his own love for the Mission cause. He thought of John Brown, the Covenanter, of Scotland, who, when ordered to death, took an affectionate leave of his wife. When the balls entered his head, the cruel officer said to his weeping wife, "Woman, what do you think of your husband now?" and she said, as she gathered up his bleeding body in her arms, "I always thought much good of him; but more now than ever." And so, after all the storms, he (Mr. Mather) could say, he always thought much good of the Mission cause; but more now than ever. (Applause.)

The REV. PASTOR MARZIALS, of the French Church in London, who spoke in a low tone of voice, urged the importance of ever obeying the dictates

of duty in whatever circumstances an individual might be placed; and from what he had seen of the English people, he believed they were not in the habit of shrinking from their duty. On Sunday last, soon after he had descended from the pulpit, he was waited upon by an individual who had just come from Rouen, and who was one of the Colporteurs in connexion with the British and Foreign Bible Society. It appeared that on Friday morning he had paid a visit to a poor family, without inquiring whether the man was a Republican, a Buonapartist, or anything else. He began to read the Bible to the man. In consequence of this visit, the Colporteur was obliged to leave the country. The Colporteur had not said a word against Napoleon, or anybody else; but explanation was not allowed. Now, as the Colporteur was doing nothing but his duty, he hoped he would go and do the same thing again. He believed that whatever form the Government of France might take, whether it were a rational constitution, or an utter despotism, it would not alter the state of that country for the better, until the light of the Gospel was spread abroad there. All the philosophers and politicians of the world might come and give them their systems; but so long as the Gospel of our Lord and Saviour Jesus Christ was not known, so long France would not be that which, under the blessing of God, she ought to be and would be. Let them not forget that, in the hour of trial, the French soldiers fought side by side with the English; and although he was free to confess that England was a great military nation, possessed of excellent soldiers, he considered that the French were not inferior. ("Hear, hear," and a laugh.) Having paid a tribute to the Wesleyans in France, and especially to the late Dr. Cook, the speaker concluded by again entreating the prayers of the assembly for France and the Emperor.

The Resolution passed *nem. con.*

The PRESIDENT OF THE CONFERENCE moved the next Resolution. He had long heard of the annual Breakfast Meeting on behalf of the China Mission. That, however, was the first which he had had the opportunity of attending. They had had representatives from different parts of the world; and they had been reminded of the Englishman's privilege of grumbling. A large portion of time, and of writing, especially of public writing, was taken up by a sort of systematic grumbling at almost everything that is, and scheming for things that are not, as if everybody thus grumbling could improve anything or everything which they handled. From the representatives from all nations, he thought they might learn one lesson more deeply and perfectly,—"England, with all thy faults, I love thee still." He rejoiced in being a Briton. He thanked God for belonging to Wesleyan Methodism, and for his connexion with the Missionary institution. He rejoiced in the prospects which they had of entering China; and though the Meeting, in comparison with the magnitude of the undertaking proposed, seemed utterly inadequate to the work of making an impression on one-third of the population of the world, yet he remembered that small beginnings had led to glorious issues;—that Christianity began in very humble circumstances, and with very few agents; and that their forefathers, like the first Christians, rested upon the promises of God. They were assured, eventually, of taking possession of China, and of blessing it with the blessings which they in common enjoyed,—as certainly, indeed, as if the ultimate result were placed in reality before their eyes. (Hear.) The Lord of Hosts was with his servants, and success would certainly follow the labours of those who had gone forth to China. In matters of physical courage, they depended materially on external excitement; but in Christian enterprise and for moral courage, they had to retire to their closets, weigh well their principles, fall back on the promises of God, and seek Divine assistance and support. They were strong only in the strength of God. He trusted that their hearts had been greatly encouraged by what they had heard, and that God would more largely bless the instrumentality he had selected and qualified; and that He would soon thrust forth more labourers into his harvest. He believed the present Missionary Anniversaries would be distinguished by great liberality, and especially by a confident expectation of a larger outpouring of the Spirit of God upon the churches both at home and abroad. (Hear.) He had a Resolution to propose, which, he was sure, would meet with an instant and hearty concurrence,—to the following effect:—

"*That the thanks of this Meeting be presented to Robert Hanbury, Esq., M.P., and to Thomas Farmer, Esq., for their kindness in presiding on this occasion.*"

—Mr. Farmer was well known there. (Hear.) He had won for himself a name

which would never perish. It was not necessary to say one word as to their obligations to Mr. Farmer,—not the obligations of the Methodist church merely, but of the church catholic,—not of England alone, but the entire world. The efforts put forth by him had stimulated the benevolence of a large number of the Methodist people, and his connexion with the various religious institutions of this land had made his name known through the world. He (the President) prayed that Mr. Farmer might long be spared. They rejoiced also to see Mr. Hanbury among them, and he (Mr. West) had been greatly pleased with those catholic sentiments which he had uttered so sincerely, cordially, and with so much grace. (Hear.) He felt very thankful, and glorified God in such men, because they were willing to bear the brunt of the war, and stand ready in their positions to vindicate Christianity, and to help forward every religious enterprise. (Applause.)

The REV. ROBERT WALLACE (from Ireland) said he felt greatly honoured and profited by being permitted to be present and take part in the proceedings; but as the hour was somewhat advanced, he would merely second the Resolution.

The Resolution passed unanimously.

MR. FARMER, who was warmly received, said,—If my friends who have just now taken part in the proceedings, had confined themselves to the programme, I should have been well pleased. That programme makes no mention of the individual who now has the honour of addressing you; but it proposes that the thanks of the Meeting be presented to Robert Hanbury, Esq., M.P., for his kindness in presiding on the present occasion, and I feel very grateful that we should have had the benefit of his service. When the arrangements were first made for the establishment of this Mission, the object was, as far as possible, to interest the commercial gentlemen of the City of London on its behalf, and it was thought that China was a suitable subject to present before them; happily uniting, as all our movements do, considerations of charity and policy. We, as a commercial nation, are looking for an extension of our commercial relations; and those who are Christian merchants anticipate the greatest and the happiest results from the diffusion of religion throughout the world. If, by the blessing of God, we could convert both India and China to the truth, we should not fear for the commerce of England. We have the greatest confidence in the efforts of Christian benevolence, and we are thankful, therefore, that we have, from time to time, such supporters as the gentleman who has been presiding this morning, to give us their countenance and aid. (Hear.) We know that Mr. Hanbury is very extensively engaged in benevolent enterprises, though not immediately in connexion with ourselves. We are, therefore, thankful that he has given us his time this morning, and that we have his heart with us; for I believe that he most cordially approves of what he has heard, and that we have made him more our friend than he ever was before, although he has always been characterized as our friend. It would seem to be uncourteous, at least, if I did not make some allusion to the manner in which I have been spoken of in connexion with this cause. I can only say that I am truly grateful that it has ever been my privilege to be associated with you in this work, thankful that I have taken any part in assisting to make known the truth in China. Although the subject has not been particularly adverted to to-day, I would say to our friends that, if by the preaching of the Gospel we are not doing much there at present, yet by the diffusion of the Scriptures a great work is silently going forward. The circulation of the Scriptures, which our Missionaries aid considerably, is working like the "sappers and miners," of whom we have heard this morning; and there is an undercurrent going forward which we hope, in the providence of God, will develop itself in still greater things than have ever yet been seen or anticipated in India or in China. (Hear.) The time seems now to be come, in which we must encourage our friends to persevere diligently, prayerfully, unceasingly, to get this work accomplished, even though we may not see the immediate fruits. We must endeavour to bring up our efforts to the proportion of our expectations. Let us have great expectations, and then make commensurate efforts. This leads me to mention that I think the course which has been recommended is the course which we should still continue to pursue. Our circumstances when we first began this China movement have been adverted to this morning. You have now no heavy debt to deter or alarm you; we are placed in comparatively easy circumstances; but we shall want great funds, and my only wish at this time is that those of our friends who

had the privilege of listening to what our excellent President told us on Thursday morning as to our efforts,—will remember his exhortation, and carry it out into practice. We cannot afford to lose anything out of our general fund for general objects; because we have so many dependent upon us in all parts of the globe where our Missions are established; but we shall want as much as possible beyond that, in order to extend our Missions in India and in China. (Hear.)

The Doxology was then sung, and the PRESIDENT OF THE CONFERENCE pronounced the Benediction.

ANNIVERSARY OF THE AUXILIARY MISSIONARY SOCIETY FOR THE LONDON DISTRICT,

SUNDAY AND MONDAY, MAY 16TH AND 17TH.

THE Anniversary Services of the London Auxiliary of the Wesleyan Missionary Society were peculiarly happy and successful. On Sunday, May 16th, the congregations were numerous, and the word preached was listened to with devout attention. The Meeting on the following evening, at Great Queen-Street Chapel, Lincoln's Inn Fields, was presided over by Edward Corderoy, Esq., and the attendance was large and respectable. A hymn having been sung, the Rev. Frederick Greeves engaged in prayer. The Report was read by the Rev. John W. Greeves, and the Financial Statement by Richard Marsden Reece, Esq., District Secretaries, showing an increase over the preceding year of nearly £500; the Meeting was addressed by the Rev. J. Murray Mitchell, from India; the Rev. William J. Tweddle; the Rev. Matthew T. Male, late Missionary in India, who is about to return to that benighted country; the Rev. James Calvert, from Fiji; the Rev. Richard B. Lyth, from Fiji and New-Zealand, after twenty years of hard labour; and the Rev. Henry Hurd, from the West Indies. Richard M. Reece, Esq., moved, and the Rev. George Osborn seconded, the Resolution of thanks to the Chairman, and the proceedings closed with prayer. The Meeting was one of great interest; and the cause was very effectually advocated by the several speakers. We regret that, for want of space, we cannot give, at least, the admirable speech of the Chairman, which was at once Christian and Statesman-like.

ARRIVAL.

THE Rev. Ralph Arnold arrived in safety at Antigua on the 21st of March.

THE amount of Contributions and Remittances announced on the Cover of the Notices this month is £7,028. 4*s*. 2*d*.

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The Wesleyan Missionary Notices,

RELATING PRINCIPALLY TO

THE FOREIGN MISSIONS

UNDER THE DIRECTION OF

THE METHODIST CONFERENCE.

MISSIONS COMMENCED, 1769.] [SOCIETY ORGANIZED, 1818.

AUGUST, 1858.

CONTENTS.

	Page.
Ceylon: Letter from the Rev. W. H. Dean	129
India: Letter from the Rev. W. O. Simpson	130
South Africa: Letters from the Rev. E. Edwards and A. Brigg	131, 132
Western Africa: Letters from the Rev. C. Knight, P. Wilson, and W. West	133—135
West Indies: Letters from the Rev. H. Soper and G. Sargeant	136, 140
Jamaica: Condition of the People, and Results of Emancipation	137
Hudson's-Bay: Letter from the Rev. E. Wood	141
Recent Intelligence	142
The late Rev. Dr. Bunting	142
Departure and Arrivals	144

CONTENTS OF THE COVER.

Financial Statement	2
Remittances	3
Contributions and Presents	4

THIRD SERIES. VOL. V.

FORTY-FIRST FROM THE COMMENCEMENT.

LONDON:

THE WESLEYAN MISSION-HOUSE,

BISHOPSGATE-STREET-WITHIN;

WHERE ALL LETTERS AND COMMUNICATIONS ON THE BUSINESS OF THE SOCIETY ARE TO BE ADDRESSED TO THE GENERAL SECRETARIES.

All Drafts and Post-Office Orders remitted to the Mission-House are to be made payable, in London, to the Rev. Elijah Hoole, D.D.

Price One Penny.

FINANCIAL STATEMENT FOR JULY.

To show the desirableness of the payment of Subscriptions to the Missions early in the year, or, as has been frequently urged, in the month of May, and of prompt remittance of all Contributions from the Branches and Districts to the General Treasurers, it may be deemed sufficient to direct attention to the following Statement. One glance will afford evidence that the General Treasurers are still carrying on the business of the Society by borrowed capital, and incurring expense of interest thereon. It is most desirable that they should be relieved from this necessity as much as possible; and this can only be effected by early payments and prompt remittances. We commend the subject to the kind and careful consideration of our friends.

Receipts and Expenditure to July 1st, 1857.

Receipts.	£	*s.*	*d.*
Home Districts	13,573	13	9
Ireland	252	2	0
Affiliated Conferences and Foreign Districts.....	5,117	6	1
Sundries, Legacies, &c....	4,967	12	5
Total	23,910	14	3
Deficiency of Receipts to meet Expenditure to July 1st, 1857 ...	20,903	14	3
	44,814	8	6

Expenditure.	£	*s.*	*d.*
To July 1st, 1857	44,814	8	6
	44,814	8	6

No. 56. *Third Series.*

WESLEYAN MISSIONARY NOTICES, &c.

AUGUST, 1858.

CEYLON.

Extract of a Letter from the Rev. William H. Dean, dated Batticaloa, March 9th, 1858.

Our school-department has evidently taken a turn, and we anticipate in this branch of our work hopeful results. I mentioned in one of my late communications that Mr. Walton had kindly spared us one of the Jaffna Head Teachers; and since that period we have been gradually improving. Already our numbers have doubled, and we expect that probably before the year terminates they may be trebled. This, of course, greatly affects the other English school of the island; but as that was commenced purely out of opposition, and as attention is paid rather to instil certain dogmas, than give a proper secular training, we do not feel any reproaches of conscience in that particular.

Our Vernacular Schools are also improving. Here, also, we are expecting that those once under our supervision will, before very long, be properly and legally transferred to our care again. Besides these, we have other applications; and if we only possessed the pecuniary means, prospects in this place, as concerning our Mission, would be cheeringly bright. Of course, we feel anxious to possess as extensive educational ground as we possibly can, since our hopes of building a future church, at once acceptable to God and pleasing to man, rest considerably upon such foundations. The schools will, doubtless, to an extent incalculable, prove nurseries to the church, and from them we must expect from time to time to gather those who shall be the future pillars and promoters of God's work. The Lord is on our side, for this our hearts testify; and "if He be for us, who can be against us?"

We have been steadily prosecuting our labours during the past quarter, both in pastoral visitation, and in regular ministration of the truth; but eastern soil is desperate ground to work upon: there is abundance of physical heat, but lamentably little of spiritual warmth. The word itself seems destitute of life and power, and the Preacher, when explaining it, appears to need that which would cast in the shade the mechanical, and clothe all with life, reality, and energy. We want the Divine Spirit in all His refining and soul-sanctifying power. Perhaps our faith is thrown into the crucible: if so, may it prove the brighter and the stronger for the trial! We must patiently wait; but our patient waiting must be mingled with fervent prayer, and self-denying, holy living, and unwavering, unabating, resistless faith. Then surely the Lord will not long delay.

Caravaoor has received a little attention during the quarter, and the people there have willingly gathered themselves together to hear the word. The District Judge kindly permits us at such times to hold service in the court bungalow: this, of course, is a considerable assistance to us. The field is fast ripening there, and greater and more constant efforts ought to be put forth: then unquestionably rejoicing fruit will ere long appear in that hitherto unsuccessful spot. If the Committee would grant us an allowance for the working of this station, the results could not be questioned: if, for instance, Mr. Watson, whose name stands in the Minutes of Conference in connexion with the station, were really located there, and several Teachers were employed, it would soon wear a satisfactory phase. The population of the surrounding villages is very large; and if the place were well worked, no station on the eastern coast would probably be more successful. To say the least, the fields are white even unto the harvest.

I hope, in the course of a short time, that we shall be better situated with regard to native agency. One promising youth is about to go to the Jaffna Theological Institution, to prepare for future work; and there are two or three others springing up, who may possibly, after a time, be deemed eligible for the great enterprise. Our hope is in the God of Jacob, who alone does marvellous things, and who can successfully train the right men for His own work.

SOUTH INDIA.

Extract of a Letter from the Rev. William O. Simpson, dated Trichinopoly, April 9th, 1858.

I AM very thankful to say, that Mrs. Simpson and I are both in good health, though not a little inconvenienced by the heat. We have now the thermometer at 95° in the shade. Since the District-Meeting, I have found great assistance from the co-operation of Mr. George Hobday. He takes an equal share with myself in the English school, and we now are enlarging our preaching work among the Heathen. I enclose you some extracts from my journal for the last quarter of 1857.

Tuesday, November 17th, 1857.—I have lately had very close and searching times with my boys at school. One was on the passage in the Lord's Prayer, "Forgive us our sins." I was led to notice the three views of God, as a Sovereign, a Judge, and a Father; how every man, as a sinner, and so under wrath, has to fear punishment, and needs forgiveness. We then discussed human methods of obtaining forgiveness, especially those prescribed by the religion of the Hindus. Penance:—suppose a man commits a murder, and presently going to the burning-ground, smears himself with the ashes of the funeral pile, and day after day sits doing penance, as corpse after corpse is burnt. When the peons come to seize him, he quietly replies, "These ashes, this sacred cloth, this penance have made me free from blood guiltiness." Will the plea suffice? No. The peons seize him, convey him before the Judge, he is sentenced, and hanged. A mortal man cannot be more just than God. The suffering of the body cannot clear the sin of the soul.

We then passed on to the efficacy of sacred bathing in the Ganges, or the Cavery. Every point in succession was given up; and, with the consciousness of co-working heavenly influence, I endeavoured to show the atonement of the blood of Christ.

We have just finished our Lord's Sermon on the Mount; and every paragraph has been a weapon for the truth, a destroyer of error. Let anyone read over the chapters containing that sermon, and then think over the vices of the Hindu mind and life, and the errors of the Hindu creed,—ostentatious ceremonies; physical purity; adultery; theft; irreverent use of the names of their own deities, and even of that name which carries a higher meaning than the generic word for idols; insincerity and vain repetition in prayer:—think over these things, and anyone will see the power of each verse upon the understanding of a Hindu, and, let us hope, upon his conscience.

To-day we had the miracle of the leper. My chief point was the moral nature of Christ's miracles, their testimony of His willingness and power to save. I placed in contrast the miracles said to have been wrought by Rama and other Heathen gods. They, too, have a moral character; but it is one of unmixed, unrelieved iniquity. Judge of these gods by the same standard with Jesus, by their works; then were they devils and not gods.

This morning I met my Catechist and Local Preacher. The latter will prove, I trust, a very valuable help. He is a colporteur of the Bible Society, and can, consequently, give me his time only on the Sabbath. He preached, the other Sunday morning, a sermon with which I was much pleased; much with his matter, more with his spirit. Here is the opening, the text being, "Then Philip went down to the city of Samaria, and preached Christ unto them." "You have heard of the troubles in the north; our rulers, with many of their wives and children, have been cruelly murdered. Many are still hidden, shut up, and in great danger. But news has come. The Queen is sending very many troops to deliver them. What will these poor people do? They will get the papers with the news, and read, read, read, until they cry out for joy, 'We are saved.' So all men are in danger; God has pitied and sent us help; Christ has died: the history of his death is here. What should we do? Read, read, read, until our hearts are made glad in His salvation."

To return to our meeting. Having made a few arrangements concerning our work, I read, in Tamil, the last chapter of St. Luke and Acts i., expounding verse by verse, endeavouring to fix our minds on the promise of the Holy Spirit, his method of operation, and the effects of it. We then all engaged in prayer; and it was a refreshing season.

Sunday, 22d.—I preached this morning to our native congregation, on the blessedness of the man whose iniquity is

forgiven. After service I recommenced our Tamil class. In consequence of the dismissal of my Catechist in the beginning of the year, the class was discontinued. I was then doubtful of my ability to take charge of it, and was over-worked already. Both these difficulties are now in some measure removed. On this occasion, I gave the history of the Methodist class-meeting and its purposes, supplemented by a statement of my own religious course. Never before had I been called to review that course in a foreign tongue, and this declaration of God's dealings with me to a people of a strange language, affected me much. In the evening, I preached in English on the "house of mourning."

24th.—To-day I had an interesting discussion with my boys. It turned upon this point, that superstition creates fear, while an intelligent trust in an over-ruling Providence is productive of peace. Astrology was chosen as an illustration. The argument that God would never commit the control of intelligent and responsible men to senseless matter, however beautifully organized, seemed to be both novel and conclusive.

Sunday, 30th.—This morining, at half-past six, I preached in our Cantonment bazaar, near the chapel. We had a large and attentive congregation listening while I narrated the miracles of the Saviour healing the leper and the centurion's servant, and the raising of the widow's son. I showed the conclusion, "A great Prophet is risen amongst us," and gave an outline of His teaching. After Tamil service, I met the Tamil class, and preached in English in the evening.

December 3d.—I examined the boys in our Tamil school. I took a chair near the door, formed the classes successively around me, and I soon had round me a very good congregation of adults. Taking one of the questions of our Second Catechism, just answered by the boys, as my topic, I placed before the people the Christian doctrine of a day of judgment.

Sunday, 6th.—I preached in the morning in Tamil, and in the evening in English upon the atonement.

Tuesday, 8th.—I had a delightful season with my class of youths, on the last paragraph of Matthew xi., leading them to see what a confusion the wise and prudent had ever made in endeavouring to search out God, and devise a plan of salvation. I then pressed upon them the call of Christ, "Come unto me all ye that are weary and heavy laden, and I will give you rest."

17th.—As I could not hold a Missionary Meeting, having no one to help me, I delivered a lecture, in the Public Rooms, upon "Christian Missions in South India." The General and Brigadier were both present, with many others who had liberally supported our Mission during the year. With especial reference to them, I gave an account of the work going on in Trichinopoly, and of the objects upon which their liberality had been expended.

Sunday, 20th.—I preached a sermon on behalf of the Society. The congregation good: collection the same.

Sunday, 27th.—I preached in the morning in Tamil, upon Romans ii. 4,—the contempt of God's goodness. The same subject in English, a fortnight before, was blessed to the awakening of one of my hearers, who, I trust, is now earnestly seeking the salvation of his soul. This day, many of the congregation were deeply moved, some even to tears. O for a heart-work amongst these Tamil Christians!

31st.—We had a delightful little watch-night service in English. I preached on the barren fig-tree. A deeply solemn feeling appeared to be present. Two hours after I and Mrs. Simpson were in our bandy, and had commenced our journey to Madras, to the District-Meeting.

The roads were in a somewhat disturbed state, and robberies occurred before and behind us; but, being protected by Divine mercy, we arrived safely at Royapettah, on January 9th, 1858.

SOUTH AFRICA.

CAPE OF GOOD HOPE.

Extract of a Letter from the Rev. Edward Edwards, dated Stellenbosch, March 24th, 1858.

It will afford you pleasure, I am sure, to hear that we are well, and also to know that I am still endeavouring to promote, according to my ability, the great object of our Mission to the Heathen world. The attendance of our people on the Lord's day is in general satisfactory and encouraging. During the past year, our

Sabbath congregations have been larger than the preceding year, and our chapel-door collections more than formerly. Several adult persons have been baptized, and become members of the visible church of Christ. Hence we have cause to "thank God and take courage." Our heavenly Father has been pleased to smile upon our feeble efforts in inviting sinners to "behold the Lamb of God which taketh away the sin of the world."

"O that the world might taste and see
The riches of His grace," &c.

Whilst we feel cause for thankfulness to God for His countenance and support, we are, nevertheless, convinced that much, very much, remains to be done, and that we need a greater baptism of the Holy Spirit, in order more fully to convince, enlighten, quicken, direct, and sanctify many who have long made a profession of religion. May the Lord pour out His Spirit more abundantly! We look to Him—His promise cannot fail—His word shall not return unto Him void—His power, faithfulness, and willingness are all engaged to accomplish the great object for which Christ came into the world.

During the past year, His Excellency the Governor, Sir George Grey, visited Stellenbosch, and also our day-school; and before his departure he put into my hand a small sum of money, as a reward to four of the best and most deserving of our school-children. Subsequently, Sir George sent me, through the Civil Commissioner, the sum of £5 sterling, in order to afford our school-children a treat. The intention and wishes of our very excellent and able Governor were carried out on Christmas day. The muster of the children was very large. Many of their parents and friends were present, and also a goodly number of respectable white (Dutch) inhabitants, all of whom appeared pleased with the clean and decent appearance of the children. After singing and prayer, I delivered an address in Dutch upon the superiority of a religious education founded upon the holy Scriptures. One of the four children mentioned above, a coloured boy, who had been rewarded for diligence and good conduct, subsequently, of his own free-will, presented his share as his subscription to the Missionary Society.

Sir George Grey seems to have been born to govern—so wise, sagacious, able, kind, considerate, and accessible, that everybody almost seems to admire him. I do not think we ever had his equal at the Cape. More than forty years ago I first landed in South Africa: Lord Charles Somerset was then Governor. Since that time, I have seen and spoken to several Governors; but I never met with one equal to Sir George Grey. It is reported that he is likely to leave soon for England, for the benefit of his health. To this, of course, in the order of providence, we must submit, and say, "The will of the Lord be done." We pray that his health may be restored, and that he may return to this colony and live many years, and thus be enabled to carry out his large and comprehensive plans for the benefit and improvement of this colony.

ALBANY.

Extract of a Letter from the Rev. Arthur Brigg, dated Graham's-Town, March 18th, 1857.

My last communication was written from the District-Meeting held in this city, in the latter part of November. I returned to Queenstown after the Meeting, for the purpose of carrying on the work there until the Rev. George Chapman, the newly-appointed Minister, should arrive. The Lord was graciously present in the means of grace, and my heart was gladdened by some conversions. Mr. Chapman arrived early in January; and, as I had not received any orders from the Chairman of the District, I remained in Queenstown still five or six weeks. During this time the new brethren arrived, a special District-Meeting had been held in Graham's-Town, their appointments fixed, and arrangements made for the Chairman of the District to accompany those appointed to Kaffirland to their stations. So Mr. Impey wrote me to come at once from Queenstown to this place to take his appointments, and assist in the work during his absence. Accordingly, I left Queenstown on the 25th of February, and came round by King William's Town, Mount Coke, and Fort Peddie, to Graham's-Town, arriving here on the 4th instant.

Mr. and Mrs. Impey left here on the 11th, by bullock-waggon, for Kaffirland. The other brethren had preceded them; but all would meet together in King

William's Town. The country is not by any means in a *peaceful* condition at present. There has been some fighting lately; so it is rather doubtful whether the Missionary party will be able to go forward for a few days, or perhaps more.

Since coming to Graham's-Town, I have been much delighted to find the work, both among English and natives, going on prosperously. Last Sunday I preached to the Kaffir congregation in the forenoon. I gave out the hymns and read the prayers in Kaffir, and preached through an interpreter. There was a very hallowing influence, and several penitents cried for mercy. In the afternoon I visited the Kaffir Sunday-school, and gave an address to the children. In the evening I preached again to the same congregation as in the forenoon. On Tuesday afternoon, Mr. Lamplough and I visited the Fingoe location, and called at several of the huts, entering into some to talk and pray with the inmates. I was much pleased with many of the people, especially with two Fingoe girls whom we found confined to their huts by sickness. They are both Christians, and members of our Society. I did not expect to meet with such intelligent piety in a Fingoe hut as I there found. One of them spoke very beautifully to the effect that, "though she was laid aside by sickness, yet she felt Christ *precious*, she delighted in reading the Bible," (we found her thus employed when we went in,) "and her pain was not near so bad when she thought of Jesus." The other one, who suffered much, told us that, "although her body was very sick, her soul was well." O, I thought it was worth travelling many miles to hear such testimonies as these. There is one particular in which many members of Society at home would do well to copy the example of the native members here; and that is, in their anxiety to get a note of removal from the Minister when they are moving to a distant place, in order that they may be at once received as members there. Even if they expect to be away only a few weeks, they request a note to the Missionary or Catechist at the place to which they are going, so that they may not be deprived of the pleasures and privileges of communion with God's people during their temporary absence from their own sanctuary.

I am endeavouring to make a little progress in Kaffir, generally devoting part of each day to the study of it.

WESTERN AFRICA.

SIERRA-LEONE.

Extract of a Letter from the Rev. Charles Knight, Native Minister, dated Wesleyan Institution, King Tom's Point, May 14th, 1858.

On the 20th of February, I wrote you a few hasty lines, just to inform you of my safe return into this colony with my family, for which I am very thankful.

But since that I am sorry to say that I have met with a fearful accident, which nearly deprived me of my life. The circumstances connected with it are as follows:—Our Schoolmaster at Regent having been dismissed from our employ, Mr. Weatherston, our General Superintendent, sent me up there to visit the people and to appoint a Class-Leader in his stead, and also to look out for a suitable person as a Schoolmaster. Having performed the above duties, I was returning home in the evening about eight o'clock, when the horse was all on a sudden attacked by several wild dogs, as we got to the foot of the mountain, which frightened him so much that he plunged me into a dangerous gutter or ditch, of nearly four feet deep, head foremost. My back, shoulder, and head struck with such violence upon a stone, that I lay insensible for some time; but with the kind assistance of two men I got home with very great difficulty, partly covered with blood from the wounds of some broken glass-bottles, upon which I also fell. This accident has laid me up for a fortnight, during which time I suffered so much, that I have been unable either to lie down or rise up without assistance; but, through the mercy of God, and the kind attention of my dear wife, I was enabled in less than three weeks to attend regularly to my duties, and to preach the Anniversary sermons at Wellington and Hastings, by the request of our dear friends in those places. Still I cannot say that I am now quite free from the effects of this dreadful fall—it will be some time before I shall be fully recovered from it. But my confidence is firmly placed upon the Rock Christ Jesus.

You are probably aware that the

Annual Public Meeting of the Freetown Auxiliary Missionary Society was held on Wednesday evening, the 26th ult., in Buxton Chapel. His Excellency the Governor was to have taken the chair; but, in consequence of his illness at the time, the Honourable Robert Armstrong presided. The Bishop, the Colonial Secretary, and others, addressed the Meeting, which was numerously attended.

GAMBIA.

Extract of a Letter from the Rev. Philip Wilson, Assistant Native Minister, dated Macarthy's Island, March 13th, 1858.

I AVAIL myself of the opportunity for writing a few lines to you.

We left Sierra-Leone by the mail steamer "Ethiope" on Wednesday, January 20th. After a very pleasant voyage of three days, we reached safely to Bathurst, where I stopped a few days for the District-Meeting.

Wednesday, 27th.—I crossed in a canoe for Barra Point; after the pull of an hour I reached there. Being the time for service was not yet, I seized the opportunity for visiting some of the members. The School-Teacher of the place accompanied me. As we were going from house to house, he introduced me to them, and said, "The new Minister come to see you." They were very much pleased to see me, and I communed with them on religious subjects. At seven o'clock in the evening the chapel-bell rang for service; they immediately assembled themselves. I spoke from 1 Tim. i. 15; and a good feeling was manifest.

Saturday, 30th.—Myself and family again set forward on our way for M'Carthy's Island, in a trading schooner. Being a stranger, not accustomed with the usage of the place, I agreed to go by her. We had to pass from one place to another.

Wednesday, February 3d.—We anchored in a small trading-place called Cower, as the Captain had to land few things there, and to receive a bullock for the use of the sailors. I embraced the chance of getting on shore. The first thing that attracted my notice was the Mandingoes coming from every direction, armed with guns and cutlasses. I was struck with the scene. But, upon inquiring, I was told that it is the custom of the natives in this part. I found two men from Sierra-Leone, who received me with all kindness: one of them introduced me to the Chief of the place. As I had no long time to stay, I entered at once into conversation with him: he spoke freely to me. I asked him whether he would like to send any of his children to be instructed to learn English books. He laughed, and said, "No, I don't like to do so again, because when they come to understand English, they will not obey me any more." He immediately referred to similar case of one who had thus treated him. However, I told him to think about it, and let me know his mind again.

Next day we entered in a creek leading to a town called Yarnijha, a considerable distance from the open river, where we spent a Sabbath. But, O, how did I feel when seeing that the people paid no regard to the Lord's day, nor did even know what it is! Business was going on without any mark of reverence for that holy day. My feelings at this time were such as amount to the expression of the Psalmist, "Rivers of waters run down mine eyes, because they keep not thy law." However, I assembled my family, with James Dodgin, a brother from M'Carthy's Island, together in the cabin. Small as it is, we managed to offer our prayers to God by reading a chapter from the holy Scripture, after which we sang a verse or two of the 381st hymn. And, O, how did I felt while thus engaged in this holy exercise! My soul was then much refreshed by the influence of the Divine Spirit. Two sailors, who are members of our Society at Bathurst, came from another vessel and united with us. Thus was formed a chorus of about eight or nine persons, both small and great.

Wednesday, Feb. 10th.—We came out from the creek, and anchored at the mouth, waiting for the returning of the tide. Next day we weighed anchor, and proceeded by towing the vessel along, which they are obliged to do in such winding river, the wind being sometimes contrary, and sometimes none at all. At this rate we went on, till at three P. M. we passed by Yarnimahree, a small place adjacent to Cassan, where we anchored for awhile till the Captain had delivered some goods to a certain trader; after which we lost no time, but resumed our journey a little further for the night. Next day we came to Kyeye; a Mandingo passenger

having a few articles in the vessel, we were obliged to wait there till he had landed them.

Saturday, Feb. 13th.—Macarthy's Island.—After a tedious passage of fourteen days from Bathurst, myself and family safely arrived here this evening to our new field of labour. Blessed be God for his providential care over us!

"Through waves, and clouds, and storms,
He gently clears our way."

On our arrival here, the members and friends came from every direction to welcome us with manifestation of good feelings. May the Great Head of the church make us useful among these people!

Sunday, Feb. 14th.—As the people were fully expecting to hear the "new Minister" to-day, I conducted the service at eleven o'clock A.M., their usual hour. I spoke from Titus ii. 11, 12; and the presence of the Lord was with us for good. At seven P.M., I spoke from 1 Peter ii. 10, and it was a time of refreshing. While visiting some of the members this afternoon, I was much pleased to find some of them still walking in the fear of the Lord, and in the comfort of the Holy Spirit. Next day I went round again in the evening, being the proper time to meet them at home. I spoke to them about the necessity of having true religion, after which I commended them to God and to the word of his grace. I returned home with good feelings.

I hope, by the next opportunity, to be able to furnish you with the accurate account of the spiritual state of things at this place.

GOLD-COAST AND YORUBA.

Extract of a Letter from the Rev. William West, dated Cape-Coast, May 10th, 1858.

YOUR kind favour of the 22d of March came to hand per last mail. I quite think with you, that Mr. Ossu Ansah's present position affords opportunities of usefulness in every way superior to those connected with any secular appointment whatever. I would take this opportunity of again calling your attention to a subject concerning which I made inquiry in one of my early communications; namely, that of the ordination of those of our native brethren who have for some time been received into full connexion. I think that their ordination would give them a better position in the view of our people than that they now occupy, while it would, at the same time, add considerably to their influence. Messrs. Ansah, Solomon, and Laing should, I think, be ordained without delay; and should I receive from the Committee no instructions to the contrary, it is my intention to make preparation for it by the time of our next District-Meeting.

I thought it best, as I stated to you in my letter of the 10th of February, when Mr. Gurney arrived here, to detain him for a month, as it was my intention at the end of that time to go to Lagos myself, and I was not at all apprehensive that the Circuit would suffer by his detention. Besides which, Mr. Gurney was in delicate health.

We left Cape-Coast in the "Armenian" on the 17th of February. Mrs. West accompanied us as far as Akrah, where I left her until my return, in the hope that the change would prove beneficial to her health. We landed at Lagos on the 20th, and, leaving Mr. Gurney there, his state of health not permitting him to accompany me, I, in company with Mr. Morgue, whom I found at Lagos, proceeded on the 24th to Abbeokuta. The water in the river being very low, rendering it necessary for the canoes to be dragged over many of the sand-banks, we were four days and nights reaching the landing-place, which is within a few miles of the town. Although exposed to the heat of the sun all day, and obliged to sleep in the open air at night, I suffered no inconvenience from either, albeit the state of my health was far from being good. My stay at Abbeokuta was short; for I was desirous of returning to Cape-Coast by the "Armenian," as the time was fast approaching when it is dangerous either to land or embark at Lagos. I found things at Abbeokuta in a very unsettled state; and as Mr. Bickersteth is the only man we have sufficiently master of the Yoruba language to preach in it, I determined on removing Mr. Morgue, and stationing him at one of the towns in this Circuit, where he can preach in

his own tongue, and where he will, I have no doubt, be very useful.

It strikes me as being anomalous to employ interpreters for our Native Ministers. And this we are obliged to do when they are stationed, as Mr. Morgue was, at Abbeokuta, Mr. Laing at Lagos, and Mr. Bernasko is at Whydah. It would not, perhaps, be so objectionable were the interpreter acquainted with the mother tongue of the Preacher; but as it seldom happens, if ever, that he is, the Preacher is obliged, as well as his imperfect knowledge of the language will allow him, to preach in English, while the interpreter, who is no better, if so well, acquainted with English than himself, has to give it to the people in Yoruba. The teaching which is the result of such a process must necessarily be very imperfect. The Yoruba is Mr. Bickersteth's native tongue: he is, therefore, on that account best adapted for that station of all our agents; but we shall never take our proper position in that most important place until we have an active, intelligent, zealous European there,—a man who is willing not only to go, but to make up his mind to remain there. For such a man there is a fine field of labour open; and hundreds of souls, I have no doubt, might be gathered by him into the fold of Christ. The climate is much better there than on the Coast; and the King, the Chiefs, and the people regard the Wesleyans with favour. Although I should regret the removal of our agents from Whydah until that place shall have had a longer trial, yet it is my opinion that it would be much better to do that than to leave Abbeokuta without the supervision of an English Minister resident on the spot. The saving effected by the withdrawal of our agency from Whydah, although it would not quite, would go far to, cover the expense attending the appointment of a suitable man to Abbeokuta.

WEST INDIES.

BARBADOES.

Extract of a Letter from the Rev. Henry Soper, dated Barbadoes, May 12th, 1838.

SINCE I last wrote you, I have been endeavouring to devote myself, with all earnestness, to the great work to which I feel more than ever that I am called. My time has been spent in study, preaching, and visiting the people from house to house. I feel happy in my work, and God is giving me the assurance that I am not labouring in vain. On several occasions, as I have had opportunity, I have held open-air services, in the most thickly-populated and neglected parts of the city. On Sundays, about half-past four P.M., I have thus been able to get together numbers who do not attend any place of worship: some of the worst characters in the city have found their way to the services, and in several instances good has been effected. I have generally invited them to the chapel in the evening, and have observed that many, notwithstanding their wretched appearance, have come. On one occasion I took my stand near a gambling-house, and addressed about three hundred and fifty people. The next day I was informed that one of the gamblers went immediately and destroyed his cards, and came to the chapel in the evening; and that a poor woman had been to one of our members in deep distress. In the Burnt District I can generally get from six to eight hundred persons to hear me.

Our congregations have for a long time been good, and the people have seemed to listen attentively to the word; but we have not been blessed with the earnest inquiry, "What must I do to be saved?" so frequently as we have desired: many have been "almost," but not altogether, decided for Christ. At our District-Meeting it was decided that a week's special services should be held throughout the District, to commence on Sunday, April 18th; but in order that we might be able to give proper attention to each of our principal congregations, we arranged to have a week's special services separately at James-Street, Speight's Town, Bethel, and Payne's Bay. Accordingly, we commenced at James-Street. On the Tuesday evening we invited any who might be desirous of fleeing from the wrath to come, to come to the vestry on the following morning. Eight persons came, who appeared to be deeply convinced of their state as sinners; on Thursday morning eight others came; on Friday nine came. On Friday evening and on Sunday we invited others to come on the Monday morning, and twenty-two persons came, several of whom

were cases of peculiar interest; and as we conversed separately with each person, we were led to believe most of them were cases of genuine awakening.

Sunday, 25th, we commenced at Speight's Town: there, also, we were encouraged, though the results were not so striking as at James-Street. During that week we held five-o'clock prayer-meetings at Bethel, preparatory to the services the coming week. On Sunday, May 2d, the Rev. John C. Barratt preached at Bethel, and held a prayer-meeting after the preaching in the evening; and on the following morning several persons came to the Mission-house. On Monday evening a few came to the penitent rail: on Tuesday evening, a few others came. On Wednesday evening the Rev. Henry Bleby preached, and I conducted a prayer-meeting after the sermon. I continued it till nine o'clock without seeing anything to encourage me to continue it longer. I had invited any who were desirous of giving their hearts to God, to come up and kneel down at the communion rail; but as no one seemed disposed to come, I concluded, but remained in the chapel to see if any would come to speak to me. To my surprise, scarcely any one left the chapel. Seeing this, I at once commenced another prayer-meeting, and it was not long before the communion-rail was filled with penitents, and we had a glorious time. There was not the excitement that is generally seen on those occasions; but every heart seemed melted, tears of true penitence flowed fast, and many whom I have since conversed with date their awakening from that evening. On Thursday evening a few others came up to the rail. Friday evening was again a glorious time: about forty penitents, several of whom obtained peace through believing.

Sunday, 9th, I preached morning and evening. The chapel in the evening was crowded at the close of the sermon. I announced for a prayer-meeting, and while giving out the hymn, two young men came and fell down at the communion-rail: they were followed by several others, till there were thirty-five down together, several of whom entered into liberty; and in the morning fifty-three persons came to the Mission-house, when Mr. Heath and I conversed with each one of them. As the result of that week eighty-six persons have come forward, whose names we have taken down as candidates for membership, and whom, from the evidences they have given us, we rejoice over with exceeding joy. Fifty-six of them are young persons, between the ages of twelve and twenty-one. We are continuing the services this week alternately at James-Street and Bethel, and the work is still going on: we had eighteen penitents last night. Our people are all being stirred up to seek an increase of piety, and we have every evidence that we are about to have a glorious revival. We have prayer-meetings every morning at five o'clock.

As the mail is about closing, I must refrain from saying more, though I would fain give you some few cases of stirring interest;—but I must forbear until the next mail, when I hope to be able to tell of yet greater things. The brethren are all well in health.

JAMAICA.

CONDITION OF THE PEOPLE, AND RESULTS OF EMANCIPATION.

THE writer of the following communication, who is a Missionary of the Society, looks at the questions above-named from another point of view than some persons who discuss them in public journals; and his independent and disinterested opinions are well worthy the attention of all who desire to form a correct judgment on these much-disputed but most important matters. Missionaries often have it in their power to supply information which is not accessible to other writers; and they have the further advantage of being unbiassed by those habits, associations, and tastes which too frequently influence the judgment of secular persons.

No doubt but you feel interested in the controversy, recently inspired with new life, concerning the emancipated labourers of the West Indies, and those colonies themselves. It might be difficult for those at a distance to arrive at anything like a just conclusion upon the matter; and it cannot be uninteresting

to them to know what are the convictions of unprejudiced persons who reside upon the spot. At least, some conversation having transpired upon the subject in our District-Meeting, it was thought advisable that, whatever else might be done by us, it would be well for us to communicate our thoughts upon the matter to you.

Premising that it is somewhat difficult to arrive at the truth in such matters, in the absence of full and accurate statistics, I may be permitted to give my opinions as to the social state of the people, the state of population, and the supply of labour; my statements having reference principally to this part of the country.

It has been represented by some, that the social state of the people of this country borders upon savageism; that they have not improved, but retrograded, since emancipation; that they are idle and vicious, and incapable of improvement and progress. Now I should like persons who are likely to be duped and distressed by such representations to come and see for themselves. No doubt but that there is much in the social and moral state of the people that is to be deeply deplored, and probably some districts are much worse than others. But in this parish, (St. Ann's,) and in this part of the parish, there are everywhere to be seen pleasing signs of social progress. True it is, that very many are living in concubinage, and that a large proportion of the young people have illegitimate offspring; for those who do get married have generally gone wrong first. But a case occurred last year at Green-Hill, in which a young woman engaged to be married, being requested by the young man to go and live with him before marriage, refused; and he, thereafter, casting her off, she went deranged, and is still, though something better, in a very distressing state. She is a black girl of eighteen years or so, and is a member of our Tabernacle Society. And how many more cases of equally invulnerable virtue there are in the same class, who can tell? for it is not every such one who becomes maniac, and vice generally makes a greater noise than virtue. There are other vices too—such as lying and pilfering, relics of slavery—which are but too general. But, in spite of these, the number of respectable cottages built, or being built, with strong solid masons'-work foundations, some with lower and upper stories, the upper part being frame-work, with Spanish wall, (about six inches thick,) plastered inside and out, shingled, with three or four rooms, not destitute either, in many instances, of good, useful, and sometimes ornamental furniture, are sufficient to prove a very encouraging progress in social amelioration. Then there are generally small barbicues attached for drying their coffee and pimento, and not unfrequently a tank or cistern. All, too, have a few acres of land of their own, or else farm for the growing of their provisions. Not a few, in this locality, are devoted altogether to the cultivation, on their own account, of corn, (maise,) yam, and other ground provisions, plantain, sugar, and coffee for the surrounding markets, or for shipment to England. Almost every man has his horse, and some there are who keep several mules and a cart or dray, and who perform the carrying work of the district at regular charges. A case occurred last year of a man, one of the labouring people, having £100 stolen out of his chest, and yet he had another £100 ready to deposit with a tradesman for the building of a house which is now nearly finished. There are few who have got thus far; but altogether there can be no question that the people are, as a whole, in this respect, making encouraging progress.

Then, as to the supply and demand of labour, and the kindred question of population, I am satisfied that in this district there is no scarcity of labour. The few sugar-estates which exist in these mountains have as much labour as they can employ. So far as I have ascertained, the wages are paid the labourers with tolerable regularity, nor have I heard any complaints from those of our people who labour upon them, of oppressive treatment. (I have heard of such cases in connexion with the Stewart-Town Society, on the borders of Trelawny.) The wages paid are, for ordinary field-labour, 1*s.* a day. I was informed, by many witnesses, that some time in the early part of last year, when the price of sugar was very high, and some agitation was going on as to the increase of wages, the manager of one of these mountain-estates offered 1*s.* 3*d.* a day, but that the supply, on the following week so far exceeded the demand, that he gladly fell back upon the previous price. I presume, however, that a larger amount of labour can be commanded in the mountain than in the lowland districts. Still, I am quite satisfied that those of the estates who treated their labourers kindly and wisely at the time of emancipation, and who continue to treat them not as brutes, but as men, and to deal honestly with them, have small reason to

complain either as to the quantity or quality of labour. I did think that the price of labour in a free market would afford a just criterion of the relative position of supply and demand,—that if demand was much in advance of supply, wages would be high. Now here it is affirmed that the supply falls far short of the demand, and yet wages continue low, —continued low while the price of sugar was high, and the owners of estates had every inducement to increase the products of those estates.

It is affirmed, also, that population, such as it is, is rapidly decreasing. True, that population must have been greatly reduced by cholera and small-pox; but that it is decreasing now, or that it is not increasing, it will take something more than mere assertion to make me believe. There is abundance of room for increase,—thousands of acres of land still in the primitive forest state, and but requiring the axe and the hoe to make them become abundantly fruitful. Living, though sometimes doubtless comparatively difficult, is not by any means encompassed with such difficulties to the labouring population, as to present any serious impediment in the way of increase. The women generally are as fruitful as the women of other lands. They (the people) are not being pressed out of existence (as in America) by the encroachments of the white man. They are not liable to the fearfully destructive influences of the savage state. The prevalent immorality of the country (concubinage) is not of a kind to very seriously impede increase. Doubtless fewer children would die if they were better cared for in infancy; but I do not believe that, in this respect, matters are worse than amongst the poor of other lands, where the population continues steadily to increase. No doubt but that population would more rapidly increase, and the social and religious state of the people more rapidly improve, were the habit of early and judicious marriage more prevalent. To promote this end, our Legislature, if truly in earnest to increase population, and to promote their country's real and permanent well-being, might do much. But, unfortunately, the whole course of legislation has had (I fear designedly) an opposite tendency. The whole effort has evidently been to relieve the planters, and to keep the people in a state of dependency. The legal settlement of land is sadly too expensive—sometimes the cost of conveyance almost equalling the cost of purchase. Taxes, too, are heavy, and have been collected in the most vexatious manner. They fall most heavily upon the man who makes the most earnest endeavours at improvement. His land, his donkey, his horse, his cart, his house, all are taxed; and if he build a better house than his neighbours, his taxes are immediately increased. Some alterations for the better have been made since the arrival of Governor Darling; but it remains to be seen to what extent the relief may be real. Still thousands and tens of thousands of pounds are spent, or ready to be spent, upon fruitless schemes of immigration, while nothing can be done in the way of sanatory and other much-needed enactments, to improve and increase the population which is already here.

But, notwithstanding all, I am convinced that population is increasing. Down here, in a valley just below our residence, is a village established, it may be some sixteen or twenty years ago. At that time, as one of our Leaders informed me the other day, the settlers were principally recently-married couples without (or nearly without) families. Now almost every house has a family of four, six, or eight children; many of whom have also been married, and are now having other families. He assures me that, but for the recollections of personal friends, or members of families, who died of cholera or small-pox, not even the severe losses then sustained would now be appreciable. And this is but a sample of hundreds of other instances.

The fact of the case seems to be, that there is a large section of the planting interest which, notwithstanding so many expensive failures, still clings to the expedient of extensive immigration from Africa or the East Indies. It suits the designs of such people to cry down the predial population of this country, to affirm that they will not work, that they are incapable of improvement, that they are going back to barbarism, and are in a fair way to shortly become extinct. That the country itself possesses room enough for a very extensive immigration, were the immigrants suitable, and imported under proper circumstances, there can be no question. I suppose that the present population might be multiplied so as to become fourfold what it is without any material inconvenience, supposing that cultivation of the soil were to be correspondingly extended and improved, as it might be. But that is not the question at issue,—that is but employed by some to give the semblance of truth to their assertions or their arguments. The question is, "Are there now sufficient

labourers in the country to supply the present actual demand? Is the demand increasing more rapidly than the supply?" Now, let it be considered that the then population of Jamaica was equal to the demand at the time of emancipation, and that since that time a large number of sugar and coffee properties have been thrown out of cultivation, (and I have not heard of any intended extensive resumption,) and no unprejudiced person will find difficulty in arriving at the conclusion that the supply of labour is equal to the present demand. Were it otherwise, wages would infallibly rise. But that for which the cry for immigration is maintained, is not the general good of the country, but the special good of the planters. They may say that that which benefits the planters must benefit the country generally; and this to a certain extent would be true; but if wages are to continue low, and the profits of estates are to be abstracted for the benefit of non-resident proprietors, it does not appear that the benefit would be so great as to justify the incurring of a large public debt, and the increase of general taxation for its accomplishment.

An immigration Bill has recently been passed through the several branches of our Legislature here, which, if carried into effect, would virtually restore a state of slavery. Immigrants are to be introduced from whencesoever they can be obtained at the public expense; are to be assigned, with or without their leave, to such owners of estates as may desire them; are to be attached to the soil for a period of five or ten years, and to change owners as the estate may change its owners; are to be liable to be apprehended, without warrant, should they be found without a note of leave, anywhere more than a few miles distant from the estate; and any one assisting, sheltering, befriending, or employing such a one is to be liable to a fine of not more than £20, or, upon non-payment, an equivalent imprisonment. Yet the Bill passed the several branches of the Legislature here without serious discussion, and without any serious condemnatory review by any of the inland newspapers.

Extract of a Letter from the Rev. George Sargeant, dated Falmouth, March 3d, 1858.

You will see before receiving this, from the annual Report of this Circuit, that we have a small increase in numbers and finances. For this we thank God, and take courage, while we enter upon the duties of another year. Our public services are still well attended, and our Sabbath and day schools in efficient operation. By far the greater part of the merchants of this town are "Hebrews of the Hebrews;" but they very cheerfully give their aid to our Missions. Many of them attend our Sabbath services, and pay marked attention to the preaching of Gospel truth. May the Lord grant that Christ Jesus may be "made unto them wisdom, righteousness, sanctification, and redemption!" In Falmouth, and the parish around, we have a wide sphere of usefulness, and no direct opposition, as in the days of the death-struggles of slavery. But we have evils, peculiar to the present time, formidable enough to demand the most unslumbering vigilance at the hands of all whose business it is to spread scriptural holiness. While we have to mourn over and to fight against these evils, we have, notwithstanding all that has recently been written against Jamaica, to rejoice over the most indubitable evidences, in the lives of many of our people, of the power of Divine truth.

During the last year, I have travelled more than a thousand miles, chiefly over the north side of the island. I have visited the people in the towns, villages, and on the plantations, and inquired into their circumstances and habits; and I am convinced that a people have seldom been, if ever, more grossly misrepresented than the poor peasantry of this country. They are not, certainly, so advanced in general enlightenment and civilization as the emancipated classes of Antigua and St. Kitt's, and some of the smaller colonies that I know to windward, where society is more compact, and more accessible to the Missionary and the Schoolmaster; but their moral and social condition is such, nevertheless, as to demand thankfulness to God at the hands of every Christian, and to inspire all that labour for their benefit with the brightest hopes. We have recently read the articles of the "Times" newspaper, and the correspondence of "Expertus," and are amazed at their audacity. These writers are either shamefully ignorant of facts about which they write, or shamefully dishonest. For more than ten years, I have had as much intercourse with the emancipated classes of the British West Indies, as most men; and I maintain, that they have not only proved themselves worthy of the boon

of freedom, but, with regard to labour, and the economy of the fruits of their labour, and the increase of the blessings of civilization, they have gone beyond what any sane man had any reason to expect. The "Times" says, "The emancipated Negro would do no work at all, no attempts have succeeded in inspiring him with the wants or yearnings of civilized life." Now, despite this bold assertion, what is the fact? It is this, patent to all that are acquainted with the history of the British West Indian colonies, that several of the islands were never more prosperous than at the present time. If all are not in the same condition, it is not the fault of the labourer. Look, for instance, at Barbadoes, Antigua, and St. Kitt's, where the population, upon which they are dependent for the cultivation of the staple product, is almost entirely native Negroes. Never had they a prosperity so healthy, a civilization so sound, and a happiness so secure, as at the present moment. If you travel round the islands of Antigua and St. Kitt's, in each of which we have spent several years, you will see extensive villages enlivening and beautifying the country, that had no existence in the days of slavery. Thousands of good shingled houses, with boarded floors, and built, in many cases, upon good stone foundations, attest, to every man with his senses about him, the rapid march of civilization. Many of these houses have cost the labourer, along with the land on which they are built, from two to four hundred Spanish dollars, and they contain modern American furniture to the value of a hundred more. It would puzzle, I presume, the Editor of the "Times" to tell how, since emancipation, the West Indian black men got possession of these things if he is the worthless creature they represent him. As public attention has been called more especially to the social condition of the labouring classes of Jamaica, I may, in conclusion, just trouble you with one fact, among many, bearing on this question, which was recently given me by a Member of the House of Assembly, namely, that the import of manufactured goods from England, and other places, has more than doubled since emancipation; and this increase, it must be kept in mind, is to be set down entirely to the credit of the peasantry, and stands as a fact, the bearing of which cannot be mistaken, speaking volumes for the improved tastes and habits of the very men concerning whom the "Times" has alleged a "vagrancy and indolence that leave him as much like a beast as ever."

CANADA.

HUDSON'S-BAY TERRITORY.

Extract of a Letter from the Rev. Enoch Wood, President of the Wesleyan Conference in Canada, dated Toronto, April 17th, 1858.

A FEW days since I received lengthy communications from Edmonton, where Mr. Woolsey and Mr. Steinhauer are labouring with many encouraging signs of success. The seed of the word sown by Mr. Rundle has been wonderfully preserved and blessed, notwithstanding so long a time has elapsed without its receiving any culture. In some instances the indefatigable and self-denying labours of the Romish Priests have turned some away from the simplicity of the Gospel; but in others, firmness and stability have been shown by the members of the church. The swelling tide of emigration will, ere long, reach that magnificent country, and thousands of Europeans will claim the attention of the church, in common with the wandering tribes of Indians. Already the Missions of the American Episcopal Methodists are heard of by Mr. Woolsey through the statements of some of the Indians who visit the Rocky Mountains. My own mind strongly favours the extension of the work west of these to the Pacific and Vancouver's Island: that will be the next place of resort by thousands of our countrymen who seek a better home. M'Kenzie was the first white man who crossed the mountains and reached the shores of the Pacific from Canada. His journal was published in 1793: as he approached the ocean, the Indians at that time were living in villages, some of them in large houses, luxuriating upon the productions of their rivers and magnificent forests. What more noble for you than to have a chain of Mission-stations, from the easterly point of Newfoundland to the westerly head of Vancouver's Island? We already stretch out more than three thousand miles of the distance. Lac-la-Pluie is a discouraging spot, although indications more favourable are appearing. It is a place of great

resort by the Indians, and one where Sir George Simpson has always shown a strong desire to have a resident Missionary. Probably better days are in store. Red River may hereafter claim the sympathies of the Society; but evidently our work at present is with the Indians, among whom God has opened a great and effectual door.

RECENT INTELLIGENCE.

HAYTI.—The cause of God in this country generally, I am thankful to say, is gradually gaining ground, nor are there any persecuting difficulties of any kind to impede its silent but effectual extension. Difficulties, however, arising from the hardness and corruption of the human heart, seem rather to augment than diminish; but we lean upon and are upheld by the great truth, that "that which is impossible with men is possible with God."

At Port-au-Prince our congregations are still interesting and encouraging.

At our Institution, I am thankful to say that, at present, all is tolerably well; there are, it is true, but eight boarders in the establishment; but our half-boarders are more numerous than they have ever been, and there is every reason to hope that the number of our out-door scholars will increase.—*Rev. Mark B. Bird, Port-au-Prince, March 25th*, 1858.

ST. KITT'S.—Both the Sabbath and week-evening congregations are good, and a spirit of attention seems to pervade the minds of many. During the past quarter we have had many seasons of refreshing from the presence of the Lord, and not a few tokens for good. An earnest desire for a revival of God's work is felt by some of our members, and by this they have been led to pray earnestly for a more copious outpouring of the Holy Spirit; and He who has said, "All things, whatsoever ye shall ask in prayer believing ye shall receive," has heard our prayers. We have seen the tears of penitence flowing from the meltings of a broken heart; we have heard the inquiry, "Sirs, what must I do to be saved?" and we have had the pleasure, the unspeakable pleasure, of pointing such inquiring penitents to the Lamb of God, which taketh away the sin of the world. I believe the God of all grace is deepening the work of grace in the hearts of some of our members; they appear to feel the necessity of being entirely holy, that thus they may be made meet for the inheritance of the saints in light, and may also be able more fully to fulfil the great object of life, by glorifying God in their bodies and spirits, which are his.

At the close of the December quarter we had no net increase, but we had 69 on trial. At the close of the March quarter we had 35 net increase, and 41 on trial. In connexion with this numerical and spiritual improvement, it gives us pleasure to state, that there is also a cheering increase in our finances.—*Rev. John Shaw, Old-Road, April 15th*, 1858.

CANTON.—I wrote you by last mail as to our position and prospects in Canton. Since then Dr. Legge has been up from Hong Kong. He brought with him Dr. Wang, Medical Missionary of the London Missionary Society, and a Native Assistant. The result of our united observations and frequent consultations is, that Dr. Wang, the Native Assistant, and myself are commencing the operations of a Missionary hospital in the premises within the city which were so providentially opened to us: they are small and not very convenient; but none so eligible are likely to be secured just yet, and we are naturally anxious to effect an occupation within the walls, and to begin our work. The rental is only 100 dollars per annum, and will be shared jointly between the London Missionary Society and ourselves, unless we speedily re-occupy Dr. Hobson's old hospital, when the entire sum for this place must devolve on us. Dr. Legge conducted the first religious services here last Sunday. He proclaimed the name "whereby we may be saved," to a quiet and attentive though small company in the morning, and administered the sacrament of the Lord's supper with a few of us in the afternoon. Thus in our opening God has seemed to smile on our undertaking, and surely we may still hope for his blessing. Owing to the uncertainty which hangs over all public affairs in Canton, and the unsettled state of the people, it has been deemed premature to force our way back to the old hospital immediately; especially as by the delay we shall make good our footing in the place whence I write.—*Rev. Josiah Cox, Canton, Feb. 25th*, 1858.

Wesleyan Mission-House,
Bishopsgate-Street Within,
London, June 23d, 1858.

THE death of Dr. Bunting is an event which must have its suitable record in the Missionary Notices, connected as that venerable servant of Christ has been with their publication from their commencement in the year 1816, and with the Missions themselves from an earlier period. We have, therefore, delayed this Number beyond the usual time of publication.

Our sorrow at the departure of one of the oldest and ablest friends and advocates of Missions is associated with thankfulness that he has been spared to us so long. In the year 1813, then in the zenith of his power and influence as one of the most remarkable and useful Preachers of the day, he was led, together with the late Rev. George Morley and others, (of whom, perhaps, the Rev. William Naylor, of Birmingham, is now the sole surviver,) to undertake the formation of the Methodist Missionary Society, with the object of supporting and extending the Missions which had been already established or commenced in various parts of the world. It was then the day of small things, but a day not to be despised. The little one has now become a thousand, and the small one a strong nation. Witness France, India, Africa, West and South, Australasia, the Polynesian Islands, and Central and Northern America, fields of labour scarcely touched upon, and some of them not contemplated, at the early period to which we refer. We have no hesitation in saying, that the Missions in those regions have all had a share in the benefit of Dr. Bunting's advocacy and influence.

Whilst he was equally successful in the formation of plans, and in raising funds for carrying them into effect, he peculiarly excelled in his attention to the young men who were selected for the several fields of foreign labour. Whilst he preferred a free offer of service for any part of the world, he would take the best means of ascertaining the adaptation and capacity of a candidate before his station was determined, and would then afford him every possible aid for fitting him for the post to which he might be assigned. His kind and enlightened conversations with young men under these circumstances are remembered with gratitude by many who enjoyed the advantage of them. But on no occasions were his addresses and prayers more impressive than on the departure of Missionaries to their several destinations. His pity

for the Heathen, his zeal for Christ, his love and sympathy for the messengers of the churches, gave power to his language, and so inscribed it on the memory, that no subsequent toil or danger, in the most distant parts of the world, could efface its salutary and comforting impression.

The use we would make of this solemn event is to bow with humility to the all-wise decree of Him who gave to His church a gift so precious, and who has now taken it away; and to hope that, as at the death of Dr. Coke the spirit of zeal and sacrifice in behalf of Missions was largely imparted to the Methodist Societies, so on this occasion also, each friend of Missions may feel that additional responsibility ought to be assumed by him, now that God has been pleased to take from us one whom all regarded as a leader and standard-bearer in this great cause.

Dr. Bunting died at his residence, in Myddelton-Square, Pentonville, on Wednesday, June 16th, and was buried at City-Road Chapel, on Tuesday, 22d. His funeral was attended by the Committees of the Missionary Society and the Theological Institution, by the representatives of the other Missionary Societies, the Bible Society, the Evangelical Alliance, &c., and by a large number of Ministers and friends, some of whom had come from distant parts of the country to do honour to the memory of their highly venerated and beloved fellow-labourer in the cause of Christ.

DEPARTURE AND ARRIVALS.

The Rev. Dr. Stinson sailed from Liverpool on the 19th of May, for Canada. We are gratified to be enabled to state, that, after a somewhat perilous voyage, the Doctor arrived in time to preside over the Canadian Conference, which assembled at Montreal on the 2d of June.

Intelligence has been received of the safe arrival at Macao of Misses Sercombe, Booth, and Boothman.

The amount of contributions and remittances announced on the Cover of the Notices this month is £3,250. 11*s*.

LONDON:—PRINTED BY JAMES NICHOLS, HOXTON-SQUARE.

Remittances from District and Circuit Treasurers to the Wesleyan Missionary Society, received by the General Treasurers, from the 21st of May to the 26th of June, 1858.

LONDON DISTRICT.

	£.	s.	d.
Lambeth	60	0	0
Stratford	2	4	6
Wadworth ...	12	15	2
Stanhope-Street	14	3	6
Stoke-Newington	20	0	0
Southwark ...	5	0	0
Seamen's Chapel	5	12	0
Great Queen-Street	54	10	8
Ditto, Ladies.	5	5	0
Highbury	18	13	5
Kentish-Town	10	3	3
Tottenham ...	18	15	3
Croydon	5	5	0
	232	7	9

NOTTINGHAM AND DERBY DISTRICT.

Newark	35	9	0
Burton	30	0	0
Ashby	30	0	0
Ashbourne ...	6	11	2
	101	11	2

HULL DISTRICT.

Hull, West ...	88	16	4
Ditto, Ladies' Sale	70	0	0
Hull, East ...	36	0	0
Beverley	22	5	0
Patrington ...	21	14	6
Bridlington ...	32	14	6
Grimsby	50	0	0
	321	10	4

LINCOLN DISTRICT.

Lincoln.....	105	10	6
Boston	30	0	0
Louth	25	0	0
	160	10	6

BEDFORD AND NORTHAMPTON DISTRICT.

	£	s.	d.
Luton	71	5	3

SHEFFIELD DISTRICT.

Sheffield, West	204	15	2
Barnsley	29	0	0
Rotherham ...	167	17	10
	401	13	0

LEEDS DISTRICT.

First Leeds (Bazaar) ...	145	0	0
Second Leeds.	65	11	8
Third Leeds..	11	11	0
Wakefield ...	90	0	0
Otley	31	0	0
Pateley-Bridge	42	0	0
Bramley	20	0	0
	405	2	8

CARLISLE DISTRICT.

Carlisle.....	10	9	0
Whitehaven & Workington	17	4	6
Wigton and Maryport ...	9	0	0
Kendal	7	8	7
	43	13	1

DEVONPORT DISTRICT.

Liskeard	34	0	0
Devonport ...	17	13	0
	51	13	0

BIRMINGHAM AND SHREWSBURY DISTRICT.

Walsall	31	16	3
Stourbridge ...	21	0	0
	52	16	3

HALIFAX AND BRADFORD DISTRICT.

	£	s.	d.
Keighley	29	1	1

CHANNEL ISLANDS DISTRICT.

Guernsey, English.....	50	0	0
Jersey, English ...	15	16	7
Alderney, English.....	10	0	0
	75	16	7

YORK DISTRICT.

York	100	0	0
Easingwold ...	69	0	0
Pocklington...	20	0	0
Ripon	100	0	0
Tadcaster.....	53	0	6
Thirsk	69	3	6
Pickering.....	40	0	0
	451	4	0

MACCLESFIELD DISTRICT.

Tunstall	10	0	0
Buxton.....	4	3	0
	14	3	0

BATH DISTRICT.

Bath.....	80	0	0
Midsomer-Norton	30	0	0
Shepton-Mallet	20	0	0
Portland	5	1	6
	135	1	6

EDINBURGH AND ABERDEEN DISTRICT.

Ayr	6	13	0

MANCHESTER AND BOLTON DISTRICT.

Bolton, North.	50	0	0

Contributions to the Wesleyan Missionary Society, received by the General Treasurers, since our last announcement, up to the 26th of June, 1858, some of which are included in the Remittances acknowledged from the Districts.

Moneys received at the Mission-House.	£.	s.	d.
Anonymous, Donation on Annuity	200	0	0
Oxford-Place Bazaar, *Leeds*, Mrs. Burton and Mrs. Dalby	145	0	0
Thomas Farmer, Esq. (Annual)	100	0	0
Ditto, for the China Mission (Annual)	100	0	0
Mrs. Campbell Stewart, of *Montpelier, France*, for the Fiji Mission, in memory of the late Rev. Dr. Cook	100	0	0
A Returned Missionary	100	0	0
Legacy of the late Mrs. Matilda M'Cullock, of *Chichester*, Widow, by Messrs. Petty and Hall, Executors, less duty	90	0	0
Legacy of the late Mr. W. A. King, of *Torquay*, with Interest, less Duty and Expenses, by the Rev. J. Orange, Executor	81	8	0
Ladies' Sale, *Hull, West. Circuit*	70	0	0
Mrs. Jane Ward, *Cambridge* (Donation)	50	0	0
The late Francis Riggall, Esq., of *Clifton*, Annual (1857)	50	0	0
District Anniversary, *Great Queen-Street Chapel*	30	8	0
Legacy of Mr. W. Wasbey, of *Desbick*, by his brother, Mr. John Wasbey, less duty	27	0	0
Mr. B. Carrington, *Lincoln*, for India, by the Rev. W. Hurt	15	0	0
A Friend, for India, by Mr. G. Reinhardt, *Leeds*	10	10	0
Mr. and Mrs. G. Whelpton, *Regent's-Park*	5	5	0
Mr. and Mrs. W. T. Whelpton	2	2	0
The late Mr. G. Whelpton, jun.	1	1	0
J. Boundy, Esq., *St. Agnes*	5	0	0
A Friend, *Hammersmith*, for India, by the Rev. H. Jackson	5	0	0
Mrs. M'Cullagh, *Ashgrove-House, Kingstown, Ireland*, for India, by the Rev. J. Tobias	5	0	0
A Friend, *Barnstaple*, for India, by the Rev. J. W. Roberts	5	0	0
Mrs. Hannah Wilson	2	10	0
Collected by Master Walter Parkin, *Sheffield*, for Testaments for China	1	10	0
Collected by Miss Brooke, *Diss*, for India	1	1	0
A Widow's Mite, for Barbadoes Chapels, by the Rev. G. Osborn	1	1	0
Rev. Adam Fletcher, *Lynn*	1	1	0
A Preference to one of two Causes, by W. L., *Manchester*	1	0	0
Mrs. Tatham	1	0	0

*** *The cordial Thanks of the Committee are offered for various acceptable Presents to the Society; namely,—*

To M., for a small parcel of Work-bags.

Name unknown, for a parcel of Magazines, &c., &c.

To Miss Carter, Poulton-le-Fylde, Blackpool, for 1 dozen pairs of knitted Stockings, for Fiji.

To Mr. J. Beale, Skevan, near Neath, for a parcel of Clothing, care of the Rev. J. Thomas, Friendly Isles.

To Mr. Sowerby, Pickering, for a box of Goods, care of Mr. Smarfit, contributions to the Bazaar in aid of the new Wesleyan Chapel, Pietermaritzberg, Natal.

To Wesleyan Ladies of Hull, for a box of Clothing, care of the Rev. William Wilson, Fiji.

To Mr. William Souter, Aberdeen, for two boxes, containing contributions for Mount-Reece Bazaar, care of the Rev. J. Mearns, Jamaica.

To the Rev. W. Mearns, Frome, for a box of Haberdashery, value £14. 10s., for ditto, care of Ditto.

To Miss Farmer, for a box of Goods, care of the Rev. T. Raspass, Jamaica.

To Mr. J. W. Small, Boston, for a box of Drapery, value £10, care of the Rev. G. Sykes, Honduras-Bay.

To the Ladies' Mission-School Aid Committee, Falmouth, for 4 Muslin Frocks, 6 Muslin Pinafores, 15 Print Pinafores, 3 White Pinafores, 8 Print Frocks, 2 Print Coats, 15 Petticoats, 35 Jackets, 2 Brown Jackets, 3 Dolls, a few Tamil Books and School Prints, for Female Schools in India, care of Rev. M. T. Male.

LONDON: PRINTED BY JAMES NICHOLS, HOXTON-SQUARE.

No. CLIII. SEPTEMBER, 1858.

PAPERS

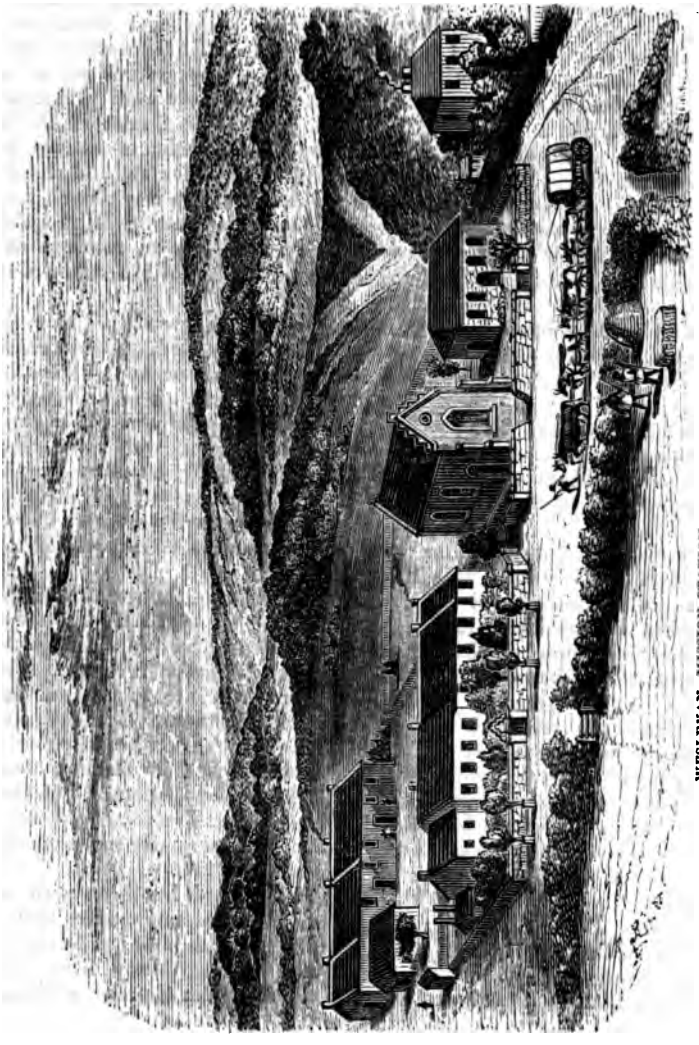
RELATIVE TO

THE WESLEYAN MISSIONS

AND THE

STATE OF HEATHEN COUNTRIES.

(PUBLISHED QUARTERLY.)



WESLEYAN MISSION-STATION AT SALEM, SOUTH AFRICA.

WESLEYAN MISSION-STATION AT SALEM, SOUTH AFRICA.

THE wood-cut illustration on this Quarterly Paper represents the various buildings which constitute the Wesleyan Mission-station at Salem, South Africa. They consist of the Mission-house and two chapels, and also the premises of the Industrial School for the training of native African youths.

The Mission-house is on the right, and the next building to the left is a substantial stone chapel. This is the *old* chapel which was originally erected by and for the use of the British settlers who reside at and near Salem. It stands on the very ground where in the year 1820 the Rev. William Shaw and his family were placed on the grass sward and pitched their tent, on the first formation of the settlement. This chapel is now used by a congregation of natives, to whom the Gospel is regularly preached in the Dutch and Kaffir languages. These people have taken every sitting in the chapel, and have recently subscribed nearly £50 towards putting it in good repair. Many of these formerly Heathen people have received the truth in the love thereof, and are now regularly accredited members in full communion with the Christian church.

The building in the centre of the drawing is the *new* chapel, recently erected, and dedicated to the service of Almighty God, by the British settlers, and at their sole charge. It is a handsome and substantial building, and is well attended by a congregation which includes many devoted Christians. This congregation consists chiefly of the original settlers of 1820, or their numerous descendants, who have been generally brought up under the religious training supplied by the Wesleyan Mission. They are a people who have always displayed a Missionary spirit; and, besides sustaining their own religious institutions, they contribute liberally from year to year towards the support of the funds of the Wesleyan Missionary Society.

From this station and settlement, established in the year 1820, the word of the Lord has sounded far and wide. By a gradual extension of the work, under the leading of Divine Providence, and aided by the prayers and support of the friends of Missions, the Wesleyan Missionaries have preached the Gospel, more or less frequently, among nearly all the tribes and nations occupying one thousand miles of the country from Algoa-Bay to De la Goa Bay on the south-eastern coast of Africa; and they have not only established various stations along the coast, in regions where Christ had not been before named, but they have also penetrated far into the interior, and commenced some important Missions amongst the nations occupying the more central districts of the country.

In all these undertakings the hand of the Lord has been with his servants. Besides flourishing Christian churches among the British settlers within the limits of the colony, large numbers of various tribes have been brought under regular instruction. Many have been converted, and baptized, and added to the Christian church; while not

a few, in the course of succeeding years, have died in the faith and have left their surviving friends and teachers strong reason to believe that they have gone "to be for ever with the Lord."

Whenever the Gospel has obtained an entrance, and has produced some salutary effect on the minds of barbarous and Heathen tribes, it becomes urgently needful that means should be provided for teaching and training the youth in Christian principles and industrious habits. It is only by raising a class of young persons, better instructed and more thoroughly imbued with the principles of Bible truth than the first converts, that there is any reasonable ground of hope that the good work already commenced may be preserved from degeneracy and decay. Without such provision for the Christian training of youth, there is but little hope that a race of pious and well-informed Native Preachers can be raised up; while, without an extending agency of this kind, it is not easy to foresee how the great work can be speedily so advanced as to bring the means of instruction and salvation among all the numerous tribes and hundreds of thousands of barbarous and Heathen natives of Southern Africa.

These views have been long entertained by the Managers and Missionaries of the Wesleyan Missionary Society; but the funds of the Society have not hitherto been in a state to allow of much expenditure being incurred in the establishment of efficient Training-schools. Day and Sunday schools have, however, been established in connexion with most of the stations; and from the commencement thousands have received in them a considerable amount of religious instruction. A large number have been taught to read the Scriptures; and, by means of catechisms, successful efforts have been made to imprint on their minds the great principles of Divine truth. But it has been long felt that some Christian educational establishment on a more comprehensive plan, which should bring a select portion of the native youth under daily supervision and training, was greatly to be desired. The Society was, however, wholly unable to incur the heavy expenses which such a plan unavoidably requires. But at length the present Governor of the Colony, His Excellency Sir George Grey, K.C.B., anxious to promote the improvement of the natives, offered pecuniary assistance, if the Society by its well-qualified agents would take charge of some establishments of this nature. Institutions of this kind have accordingly, during the last three years, grown up in connexion with the previously-established Missions of the Society at Salem, Graham's-Town, D'Urban, Heald-Town, and Lesseyton, all of which are under the entire direction and management of the Society's agents at these several places. The first established, and now in a state of advanced progress, are those at Salem and Heald-Town In a previous "Quarterly Paper," an interesting account was furnished of the completion and opening of the noble premises erected at Heald-Town, under the superintendence of the Rev. John Ayliff, by means of grants in aid afforded by the Government.

To return to the wood-cut on the first page,—the buildings on the left of the view constitute the residence of the Rev. Barnabas J. Shaw, together with the school, refectory, and dormitories of the Industrial School at Salem. The buildings on the upper line comprise workshops and other convenient tenements for the purposes

of the Institution. From a report recently made by the present Governor and Chaplain, the Rev. Barnabas J. Shaw, son of that honoured and venerable Missionary of the Society, the late Rev. Barnabas Shaw, the following particulars are gleaned as to the present state of this Institution:—

THE duties of the school have been continued according to the plan of the previous year.

The educational department, by the valuable assistance of Mr. William Bruce, has progressed satisfactorily. The public examination last midsummer was held in the presence of the Rev. W. Impey and R. Southey, Esq.; the former as the representative of the Wesleyan Missionary Society, the latter as that of the Colonial Government. Both gentlemen expressed their approbation, and were gratified at the efficient condition of the school. With but two or three exceptions, all the pupils could read in the English New Testament, and several in other reading-books. In spelling, penmanship, the simple and compound rules of arithmetic, and in general elementary knowledge, they exhibited a readiness truly gratifying to the friends of education.

All the pupils, for the half of each day except Saturday, are engaged in some branch of industry, as carpenters, tailors, shoemakers, masons, or in the cultivation of the soil. More than thirty acres of land have been kept under cultivation entirely by the boys, under the oversight of a native agent. All the carpenters' work on the new part of the premises, even to the making of window-sashes and six-pannelled doors, has been done by their personal labour, guided by their master, Mr. Amm. Boots and shoes, to the value of £200, have been made in the shoemaker's shop. The tailor's shop has hitherto been able to do no more than supply the requisite making and repairs of clothing for the establishment.

Some pupils, after a residence of two years, having completed that term with credit to themselves, have entered upon the world as mechanics. It is pleasing to be able to state, that they start fresh in the journey of life, under very much better prospects than they possibly could have done but for the munificence of the Governor's plans. There is no difficulty in obtaining situations, as finishing apprentices with respectable tradesmen, for the youths who have left the school with a good character.

Meantime, it would be improper to close this report without expressing a fear that the fickleness of the native character may subvert the good intentions of the projectors of these schools. Many grow weary of the restraint and constant recurrence of labour requisite in carrying out one design; and we, as yet, possess no means of successfully fortifying ourselves against this evil.

The moral and religious tone of the school is cheering; and, by Divine blessing, many may be gathered from time to time from vice and folly, and constituted members of the Christian church. A good proportion of the older boys and young men have already been admitted into church membership.

As to numbers and maintenance, it may be stated in conclusion, that *forty* names were on the books for the former half-year, and *forty-nine* for the latter half. These numbers are exclusive of a few day-scholars.

THE following extract from a private letter, dated so lately as the 18th of June, 1858, contains a brief but most pleasing statement of the religious condition of this important establishment:—

IT will gladden your heart to know that the good work of grace is still going on in the Institution. Every boy except two has become a member of Society. I have the charge of the classes, and meet all the youths once a week. Many of them give pleasing evidence of a change of heart. They show it in their daily spirit; and especially is this change seen in their improved *industry*; and this, as you well know, *is not commonly a native* characteristic. We sincerely hope that they will be made the means of very extensive good, when they return to their respective tribes in their own country.

LONDON: PRINTED BY JAMES NICHOLS, HOXTON-SQUARE.

Registered at the General Post-Office for transmission abroad.

The Wesleyan Missionary Notices,

RELATING PRINCIPALLY TO

THE FOREIGN MISSIONS

UNDER THE DIRECTION OF

THE METHODIST CONFERENCE.

MISSIONS COMMENCED, 1769.] [SOCIETY ORGANIZED, 1817.

SEPTEMBER, 1858.

CONTENTS.

Page.

Efforts for the Christianization of India 145
India: Letters from the Rev. E. E. Jenkins, J. Hobday, and Mr. J. Evers ..... 147—158
South Africa: Letter from the Rev. J. Daniel 158

CONTENTS OF THE COVER.

Page.

Financial Statement 2
Letter from the Rev. H. Hurd 5
Remittances 6
Presents 7
Contributions 8

THIRD SERIES. VOL. V.
FORTY-FIRST FROM THE COMMENCEMENT.

LONDON:
THE WESLEYAN MISSION-HOUSE,
BISHOPSGATE-STREET-WITHIN;

WHERE ALL LETTERS AND COMMUNICATIONS ON THE BUSINESS OF THE SOCIETY ARE TO BE ADDRESSED TO THE GENERAL SECRETARIES.

All Drafts and Post-Office Orders remitted to the Mission-House are to be made payable, in London, to the Rev. Elijah Hoole, D.D.

Price One Penny.

FINANCIAL STATEMENT FOR SEPTEMBER.

To show the desirableness of the payment of Subscriptions to the Missions early in the year, or, as has been frequently urged, in the month of May, and of prompt remittance of all Contributions from the Branches and Districts to the General Treasurers, it may be deemed sufficient to direct attention to the following Statement. One glance will afford evidence that the General Treasurers are still carrying on the business of the Society by borrowed capital, and incurring expense of interest thereon. It is most desirable that they should be relieved from this necessity as much as possible; and this can only be effected by early payments and prompt remittances. We commend the subject to the kind and careful consideration of our friends.

Receipts and Expenditure to September 1st, 1857.

Receipts.	£	s.	d.	*Expenditure.*	£	s.	d.
Home Districts	17,993	10	5	To September 1st, 1857...	57,531	9	3
Ireland	902	2	0				
Affiliated Conferences and Foreign Districts.....	5,117	6	1				
Sundries, Legacies, &c. ...	5,575	18	11				
Total	29,588	17	5				
Deficiency of Receipts to meet Expenditure to September 1st, 1857	27,942	11	10				
	57,531	9	3		57,531	9	3

The following are the amounts which have been received from the Home Districts on account of the current year to August 16th, 1858:—

LONDON DISTRICT.	£	s.	d.
City-Road	73	14	3
St. John's-Square ..	10	0	0
Hackney-Road	22	17	7
Jewin-Street	43	4	5
New-North-Road ..	17	15	1
Great Queen-Street.	68	15	8
King's-Cross	15	0	0
Camden-Town.....	2	8	0
Kentish-Town.....	10	3	3
Highgate			
Spitalfields	18	19	5
St. George's.....	18	0	0
Limehouse	7	17	8
Poplar	20	0	0
Globe-Road.....	2	4	4
Stratford	2	1	6
Seamen's Chapel....	5	12	0
Southwark	41	15	0
Peckham	14	0	0
Silver-Street	4	0	0
Albion-Street	3	9	0
Lambeth	194	0	0
Walworth.....	12	15	2
Vauxhall	12	5	0
Brixton-Hill	74	5	10
Southville	5	0	1
Waterloo-Road			
Sydenham.....	6	16	

	£.	s.	d.
Norwood			
Hinde-Street	24	10	11
Stanhope-Street	25	4	0
Bayswater.....	11	9	6
Milton-Street			
St. John's Wood....	14	10	11
Chelsea	31	6	0
Westminster	8	0	0
Islington	73	15	1
Highbury	18	13	5
Hornsey-Road.....	4	2	0
Dalston.....	18	15	0
Hackney	52	0	1
Stoke-Newington ..	37	15	0
Tottenham	18	15	3
Edmonton.....	13	10	0
Leyton	2	3	7
Enfield	2	17	0
Deptford	7	10	0
Blackheath	7	0	0
Greenwich	9	13	1
Bromley			
Lewisham.....			
Woolwich.....	10	0	0
Hammersmith.....	16	9	4
Harrow	11	0	0
Croydon	50	5	0
Barking, &c.			
Hertford, &c.	2	19	3
Cambridge	6	0	0

	£	s.	d.
Windsor	10	0	0
Uxbridge	10	10	0
Chelmsford			
Leigh.....			
Colchester			
Manningtree			
Ipswich.....			
Hastings			
Sevenoaks.....			
Tunbridge-Wells ..			
Lewes, &c.			
Brighton	11	0	0
St. Alban's			
Guildford, &c.			
Dorking, &c.			
BEDFORD AND NORTHAMPTON DISTRICT.			
Bedford, &c.	20	0	0
Leighton-Buzzard ..			
Luton, &c.	43	2	0
Dunstable.....	51	4	3
Aylesbury.....	4	5	2
St. Neots			
Biggleswade.....			
St. Ives, &c.			
Northampton			
Towcester.....			
Daventry, &c.....			

	£.	s.	d.
Newport-Pagnell ..			
Higham-Ferrers....			
Wellingborough			
Kettering			
Market-Harborough	2	15	1
Chatteris			
Oundle			

KENT DISTRICT.

Canterbury			
Faversham			
Rochester.....	15	11	2
Gravesend			
Sheerness	5	0	0
Margate			
Dover.....			
Deal	8	10	0
Rye.....			
Tenterden.....			
Ashford.....			
Sandhurst.....			
Maidstone			
Sittingbourne			

NORWICH AND LYNN DISTRICT.

Norwich			
Bungay			
North-Walsham....			
Yarmouth			
Lowestoff			
Framlingham, &c.			
Diss.....			
Attleborough, &c...			
Bury St. Edmund's.			
Holt			
Lynn	5	5	0
Swaffham.....			
Downham.....			
Walsingham			
Wisbeach.....			
Thetford			
Mildenhall			
Ely			

OXFORD DISTRICT.

Oxford			
High-Wycombe			
Witney			
Banbury			
Kineton.....			
Newbury			
Reading			
Hungerford			
Watlington			
Thame			
Brackley			
Chipping-Norton ..			
Swindon			
Wantage			

PORTSMOUTH DISTRICT.

Portsmouth.....	30	0	0
Gosport.....			
Salisbury	6	10	0
Poole			
Wimborne			
Christchurch			
Newport (Isle of Wight)			
Southampton, &c...			

	£.	s.	d.
Andover			
Chichester			

CHANNEL ISLANDS DISTRICT.

Guernsey (English) .	97	5	10
Guernsey (French ..	85	0	0
Alderney (English) .	5	0	0
Alderney (French) ..	18	0	0
Jersey (English)....			
Jersey (French)			

DEVONPORT DISTRICT.

Devonport	20	0	0
Plymouth	92	19	8
Launceston	16	8	8
Holsworthy			
Kilkhampton			
Liskeard			
Callington	35	0	0
Tavistock			
Camelford.....	7	0	0
Kingsbridge.....			
Brixham, &c.....			
Ashburton			
District	13	10	0

CORNWALL DISTRICT

Redruth	65	10	10
Camborne.....			
Falmouth.....	36	19	4
Truro.....	61	0	0
Gwennap	50	8	1
St. Agnes	25	10	0
St. Austle.....	61	7	1
St. Mawes.....			
Bodmin	45	15	0
St. Columb	20	0	0
Penzance	121	2	10
St. Just.....	69	10	0
St. Ives.....	55	0	0
Scilly Islands			
Helston.....	50	0	0
Hayle.....	35	0	0
Marazion			

EXETER DISTRICT.

Exeter			
Tiverton			
Taunton, &c.			
Bridgewater.....			
South-Petherton ..			
Budleigh-Salterton .			
Axminster			
Bridport			
Barnstaple			
South-Molton			
Bideford			
Dunster.....			
Okehampton			
Teignmouth			

BRISTOL DISTRICT.

Bristol, North	306	3	6
Bristol, South.....			
Kingswood	41	16	6
Banwell			
Weston-super-Mare.			
Stroud	10	0	0
Dursley.....			
Downend, &c.....			
Gloucester			
Tewkesbury			

	£.	s.	d.
Cheltenham	92	7	4
Newport (Mon.)....			
Cardiff	70	0	0
Bridgend			
Monmouth, &c.			
Chepstow			
Abergavenny			
Pontypool.....			
Ledbury			
Hereford			

BATH DISTRICT.

Bath			
Bradford (Wilts) ..			
Midsomer-Norton ..	5	0	0
Frome			
Warminster.....			
Melksham			
Devizes			
Shepton-Mallet			
Castle Carey, &c. ..			
Sherborne.....			
Weymouth			
Portland			
Dorchester			
Shaftesbury.....			
Glastonbury.....			

FIRST SOUTH WALES DISTRICT.

Swansea			
Merthyr-Tydvil	2	0	0
Brynmawr			
Brecon			
Carmarthen.....	13	4	0
Haverford-West ..			
Pembroke			

SECOND SOUTH WALES DISTRICT.

Merthyr-Tydvil ...			
Aberdare ...			
Ebbw-Vale, &c..			
Cardiff			
Cowbridge			
Brecon			
Llandilo.....			
Carmarthen.....			
Swansea			
Lampeter, &c.			
St. David's			
Aberystwyth			
Machynlleth			
Llanidloes.....			

NORTH WALES DISTRICT.

Ruthin, &c.			
Llanasa, &c.			
Llangollen			
Llanrwst			
Abergele, &c.....			
Holywell			
Mold			
Beaumaris			
Amlwch			
Carnarvon			
Bangor			
Pwllheli.....			
Barmouth			
Dolgelly.....			
Llanfyllin			
Llanfair			

BIRMINGHAM AND SHREWSBURY DISTRICT.

	£.	s.	d.
Birmingham, West and East	171	3	0
West-Bromwich			
Wednesbury	91	10	0
Walsall			
Wolverhampton	20	13	5
Dudley			
Stourbridge			
Stourport			
Worcester			
Bromsgrove			
Evesham			
Redditch			
Coventry			
Leamington			
Stratford-upon-Avon			
Hinckley			
Shrewsbury			
Madeley			
Wellington			
Ludlow			
Kington			

MACCLESFIELD DISTRICT.

Macclesfield	30	0	0
Buxton			
Congleton	20	0	0
Sandbach			
Namptwich, &c.			
Northwich	73	0	0
Burslem	45	0	0
Tunstall			
Newcastle	22	15	0
Longton			
Stafford			
Leek	50	0	0
Uttoxeter			
Cheadle			

LIVERPOOL DISTRICT.

Liverpool, North	318	2	7
Liverpool, South	261	13	6
Liverpool, Welsh	25	0	0
Birkenhead	40	0	0
Chester	110	0	0
Mold and Buckley			
Carnarvon, &c.			
Holyhead			
Wrexham	25	0	0
Whitchurch			
Warrington	31	0	0
Runcorn	28	9	0
St. Helen's, &c.	20	0	1
Southport	50	0	0
Ormskirk	5	0	0
Wigan	30	0	0
Preston, &c.	70	0	0
Blackpool, &c.			
Lancaster	11	0	0
Newtown			

MANCHESTER AND BOLTON DISTRICT.

District	53	0	9
First Manchester	144	2	1
Second Manchester	72	16	1
Third Manchester	55	0	0
Fourth Manchester	37	0	0
Fifth Manchester	37	2	2
Manchester, Welsh			
Altrincham			
Stockport, North	134	15	11
Stockport, South			
New Mills			
Glossop			
Ashton-under-Lyne			
Oldham			
Saddleworth			
Bolton, South	165	0	0
Bolton, North	150	0	0
Rochdale	36	0	0
Heywood			
Burnley			
Bury	53	0	9
Blackburn			
Haslingden			
Bacup			
Colne			
Clitheroe			
Leigh	6	6	6
Didsbury			

HALIFAX AND BRADFORD DISTRICT.

Halifax	50	0	0
First Huddersfield	110	0	0
Second Huddersfield			
Holmfirth			
Sowerby-Bridge			
Todmorden			
Denby-Dale			
Bradford, West			
Bradford, East	70	0	0
Great Horton	12	11	4
Keighley	27	0	0
Bingley			
Shipley			
Skipton	15	8	0
Addingham			
Grassington			
Settle			

LEEDS DISTRICT.

First Leeds	60	0	0
Second Leeds	78	2	2
Third Leeds	34	6	8
Fourth Leeds			
Bramley			
Wakefield			
Birstal			
Dewsbury			
Knaresborough	100	0	0
Otley			
Pateley-Bridge			
Pontefract	160	4	8
Cleckheaton			
Yeadon			
Woodhouse-Grove			

SHEFFIELD DISTRICT.

Sheffield, West	51	10	10
Sheffield, East	48	11	0
Chesterfield	20	0	0
Bakewell			
Bradwell	8	10	0
Rotherham			
Wath			
Doncaster	60	0	0
Barnsley			
Retford	64	4	1
Worksop			

NOTTINGHAM AND DERBY DISTRICT.

Nottingham, South	60	0	0
Nottingham, North	50	0	0
Ilkestone			
Mansfield	5	0	0
Newark	110	0	0
Bingham			
Leicester			
Melton-Mowbray			
Oakham			
Stamford			
Grantham			
Peterborough			
Loughborough			
Castle-Donington			
Derby	66	0	0
Ashbourne	50	0	0
Belper	10	0	0
Ripley	18	0	0
Ashby-de-la-Zouch			
Burton-on-Trent			
Cromford	12	0	0

LINCOLN DISTRICT.

Lincoln	40	0	0
Sleaford			
Market-Raisen	83	8	0
Louth	20	0	0
Horncastle	50	0	0
Alford			
Coningsby	11	10	0
Spilsby	22	0	0
Boston			
Wainfleet			
Spalding			
Bourne			

HULL DISTRICT.

Hull, West	35	4	5
Hull, East			
Beverley	91	0	0
Driffield	50	0	0
Howden	100	0	0
Patrington			
Hornsea	10	0	0
Grimsby	145	0	0
Gainsborough	51	10	0
Epworth			
Snaith	48	3	6
Brigg			
Barton	200	14	8
Bridlington	51	7	0

YORK DISTRICT.

York	500	0	0
Tadcaster	135	0	0
Pocklington	94	0	0
Malton	92	0	0
Easingwold	50	0	0
Scarborough	241	10	0
Pickering	80	0	0
Thirsk	67	0	0
Ripon			
Selby	265	0	0

No. 57. *Third Series.*

WESLEYAN MISSIONARY NOTICES, &c.

SEPTEMBER, 1858.

EFFORTS FOR THE CHRISTIANIZATION OF INDIA.

About twelve months ago we considered it our duty to request that special, earnest, and persevering prayer might be made on behalf of India. We also commended to the support of our friends the Fund then forming for the relief of the surviving sufferers by the Sepoy mutiny. We have good reason to know that both these recommendations commanded the sympathy and prompt compliance of the numerous readers of the "Missionary Notices." It becomes us now to express our thankfulness, that our friends and fellow-countrymen at Nynee Tal, Lucknow, and elsewhere, were delivered from their perils; and that the British supremacy in India, under the sovereignty of Her Most Gracious Majesty Queen Victoria, is acknowledged throughout the Provinces which were of late so fearfully disturbed; the exception to a general submission being a few scattered remnants only of the Sepoy army. The good providence of God has raised up wise counsellors and brave soldiers, such as were demanded by the exigency of the times; whose labours and valour have deserved and secured the hoped-for success. At how great a sacrifice of valuable human life these successes have been obtained, it is most afflictive to remember.

But, whilst we rejoice over the suppression of the mutiny, and the ample fund provided for the relief of those who survived the sufferings and sorrows of its dreadful outbreak, we bear in mind that no adequate means have yet been employed to remedy the total ignorance of Christianity which prevails among all classes of Hindus and Mohammedans.

By whose agency is this great task to be attempted? Some persons are of opinion that the Government ought to use its influence for the Christianizing of its subjects in India. But the Government has determined to the contrary. It has disowned all intention of propagating Christianity in India. It has even forbidden its servants, civil and military, to teach Christianity, or to afford countenance or help to those who are engaged in this good work! It has entered on a reactionary policy against the interests of Christianity by withdrawing from colleges and schools where the Bible is taught, those Grants in aid, by which the cause of education had been greatly assisted.* In these circumstances of professed neutrality, actual prohibition, and withdrawal of means hitherto afforded, on the part of Government, it is evident that the noble work of carrying the Gospel to the homes and hearts of the people of India must be effected by labourers not

* The withdrawal of the Grants from the schools in the Mysore Country will throw an additional burden of more than £1,000 annually on the Funds of this Society in that District alone.

connected with the Government, who shall be sustained by the liberality of the Christian churches of Europe and America.

Here, then, is a call of duty which demands the most serious and prompt attention. Missionaries are wanted for India. Schoolmasters, suitably qualified, are also wanted for India. Who will consecrate himself now to this department of the work of the Lord? The Committee again invite Ministers and candidates to offer themselves for this service. Concerning the labourers already in India, and those about to be dismissed to that field of sacred toil, it may be asked, What are these among so many? If the present generation of the people of India is to hear the Gospel before they die, the number of teachers now in India must be multiplied more than one hundredfold! "Lord of the harvest, hasten to send forth more labourers into the harvest!"

The Committee has been encouraged by many special contributions for the support of Missions in India, and by the general augmentation of the Society's Funds. These may be sufficient for the expense to be immediately incurred in despatching to India the Missionaries now newly appointed; but the preparation of additional men, and the future support of the Missions on an enlarged scale, will require the exercise of an increased liberality on the part of our able and willing supporters. A practical demonstration of the Society's purpose to undertake its share in the propagation of the Gospel among our fellow-subjects in India would be most seasonable at the present time. The Deputations from the Parent Society to the Autumn Missionary Meetings, and other advocates of Missions, are requested to represent the claims of India in the pulpit and on the platform; whilst in almost every locality there will be found some, it is hoped, who will set the example of enlarged and special subscriptions and contributions in reference to the Lord's work which has to be done in India,—an example which others will follow. Each one will feel his own responsibility to the great Head of the church in this matter. And if "to their power, and even beyond their power," the supporters of the Society "are willing of themselves" to help in this immediate and crying exigency, they will justify their unusual liberality by the reasoning of the poor Negro, who, when his friends remonstrated with him for giving too much, promptly replied, "God's work must be done, and I shall soon be dead!"

INDIA.

THE MADRAS DISTRICT.

THE character and difficulties of Mission work in India are well depicted in the letters which are subjoined. The Chairman of the District, the East Indian Minister, and the Catechist unite in one testimony. "The harvest is great; the labourers are few." Heathenism is strong, and well sustained by its votaries. And yet there are constantly recurring instances of conversion from dumb idols to the living God which show that the Lord is with his servants, "confirming the word by signs following."

ract of a Letter from the Rev. Ebenezer E. Jenkins, the Chairman of the Madras District, dated Royapettah, June 10th, 1858.

God's mercy, our Mission-family l, and our work not without en- ement, though we are fainting for Mr. Cockill has not yet arrived. iss Parkes we have been expecting r something; but no tidings have d us. Our number on this station reduced to the English Minister, uropean, and a Native Assistant mary. We run from one branch work to another, bestowing a little on upon each, because we are un- s that any part should decline, or ast labour be thrown away; and ping and praying for sufficient help ry on the whole vigorously and sfully. Our difficulties drive us l. The very necessity of looking here for help bids us look up, and kness we are made strong. One o cheering signs of the Lord's ce will interest you, as they sup- s.

Our English congregations are mt, not only when the word is ed, but when the prayer-meetings ld. An awakening of the spirit of cation promises greater things; l are seeking the Lord, and one ce of gracious and remarkable con- n has told us that this is the day power. To our little Society at ount twelve members have been this year. I am sorry we are to lose our right hand there. nant Prior has led the Mount vith fidelity and advantage to the n for several years: he has, in every t, been one of ourselves. Last he soldiers, with others belonging class, convened a meeting, to take ll of him; and after tea presented ith a Bible, as a memorial of their nate esteem for a Leader whose fulness had kept them together, hose strong consistent piety had aged them to stand fast in the

On that occasion Mr. Prior is a very interesting account of his sion to God, through the ministry late Rev. Thomas Cryer, and sed an unshaken and growing love ethodism. He goes to fill a Staff tment at Secunderbad.

Our native work is also lighted up partial gleams of success. An old ian, John, is dying in the Lord. him this morning, and on several ns have talked with him since his . His Testament was by his side; many of its precious promises had been written on his heart; there was not a passage I quoted from any part of the Bible but what seemed, by the manner in which he recognised it, to be an old friend. His disease is asthma in its last stage; but he is excessively gentle and submissive, and, with the breath he can possibly get, he praises God. He lives in a very dark neighbourhood; one or two poor creatures, sitting in their gloom, looked wistfully on while John and I were talking and praying together in the light. My poor sick friend heard me read the chapter that tells us of "a house not made with hands, eternal in the heavens;" and, as the dying man lay panting feebly and laboriously, I looked at him as I repeated the words, *Nam, barum sumunthu, tavikkarôm ;*— "We groan, being burdened;" and rejoiced that, though he was too weak to express it, he was anticipating, with happy confidence, an absence from the body, and a meeting with the Lord.

While God is taking away one, he is giving us another; I trust so, at least. A few days ago, a young man of caste, aged nineteen, a *moodlier*, came to the Mission-house, and said he wished to be a Christian. His name is Vizearangum. He entered our school about three years ago, and is still a scholar. This is our holiday-time; so, fortunately, the inquirer came unobserved. I have marked, since my return, a singular jealousy in our elder boys, lest any of the scholars should manifest a symptom of religious anxiety. If Mr. Stephenson or I talk with any one apart, or express by our manner an unusual kindness or interest, suspicion is on the alert, and our supposed favourite trembles, lest they should rumour among his friends a meditated conversion. Meantime we make our Scripture lessons *sermons* to the conscience. I never felt more liberty of speech before a Heathen audience than when addressing our senior youths, and I have seldom seen more grateful evidences of attention and deference.

But to return to Vizearangum. He has been a follower of Vishnu, and sometimes went to the large temple hard by. He said he could no longer be a professed idolater; he had long since ceased to be a sincere one. When he bowed to an idol, he felt the ridicule and contempt of a sceptic. He now avowed a thorough belief in the Bible, and a readiness to

suffer all that an open profession of Christianity and a union with the church might bring upon him. Vizearangum is not advanced in his English studies, for he did not begin the alphabet until he was fifteen; but he is making good progress in Tamul and Telogoo literature. He comes almost daily to read and converse with me; for I have deferred his baptism until he shall know the way of God more perfectly. But I rejoice with trembling. To this point several of our pupils have been brought, and here we have lost them. May God permit us to gather this fruit, and we will lay it at his feet, and give him the glory. I continue to issue the English tracts for educated Hindus. They have been received with favour, and will have, I think, a large circulation. Other Missions have applied for copies, and they have found their way into the University, and into the houses of the principal Hindus in Madras. Number 3 is passing through the press; I enclose Number 2.

3. The other stations of the District send me reports of various complexion, but all indicating progress. In Negapatam a great impediment to the growth of our English school has just been removed, and street-preaching meets with much encouragement. Of Manaargoody and Melnattam you will learn something from the enclosed journal, the perusal of which will, I am sure, gratify you. Mr. Simpson writes from Trichinopoly that the chapel there is scarcely large enough for his European congregations. Some year or two ago it was supposed by Government that this important cantonment was sufficiently defended by a couple of native regiments. Now they are wisely crowding into it European troops; and this circumstance has greatly extended the work of the station. Unless Mr. Simpson get a European colleague next year, the school in the Fort, begun with so much promise, cannot be well maintained. I am happy to see that you are prepared to send the *ten* to India. But where are they? If we had five of them just now we could fix them at their posts, and give them hard duty. May the Holy Ghost set apart his own men, and direct the councils of the Committee with respect to their appointment! I had much more to say, but must stop here.

P.S.—The other journal which I have enclosed speaks for itself. Josiah Evers and Somo are our Catechists, and their labours are the fruits of Mr. Leather's generosity. Many here about are looking forward with apprehension to the Mohammedan festival that takes place next month. A good deal of ill-feeling yet rankles in Triplicane, about a stone's throw from us, where there are thousands who would bless Allah if they could get at our throats. But "we will not fear what man can do unto us."

SINCE the above letter was in type, we have received the following communication from Mr. Jenkins, dated July 8th, which awakens great anxiety on behalf of the Madras Missionaries. Thankfulness for their deliverance from immediate danger will be associated with much prayer for their future guidance and protection in the pursuit of their arduous undertaking.

WE are now in the midst of pain, difficulty, and danger. I will give you an outline of a narrative, which for interest and importance is without parallel in this part of India. You will remember my mentioning in my last the case of a caste young man who was a candidate for baptism: a pupil of our boys'-school named Viziarangum. Since he first expressed a desire to be admitted into the church, he had been in the habit of visiting me for Christian instruction. He improved considerably, evincing great sincerity and earnestness, and I saw he was not far from the kingdom of God. Last Monday week he took refuge from his friends in the Mission-house. I, as our custom on these occasions is, wrote to his father, inviting him over to see his son, and satisfy himself that Viziarangum had forsaken Hinduism from principle. When the father arrived, I opened the case as gently as I could, and his manner was so mild that I began to hope that we should have no trouble. He said he should like to take his son away for a day or two, to examine whether he had calmly and intelligently made up his mind to adopt a new religion. "Where is the boy?" said he, "have you got him here?" "Call him," said I, to one of our people, and Viziarangum appeared, and the following dialogue ensued:—

Father.—Well, what is this about?

Son.—I cannot return with you (almost choking to keep down his emotion).

F.—Why?

S.—Because the idols of stone and wood are no gods. There is no salvation in the Hindu religion.

F.—What, "No salvation!" What do you mean?

S.—You worship images. An image is a *stone*, and nothing else. We use stone for various purposes, and of this stone you make a god and bow down to it. This cannot be right.

F.—Then why, hitherto, have you worshipped before it?

S.—I bowed down to stone in the times of my ignorance. I did not then know it was an error. Now I know it, and therefore I have abandoned it.

F.—Will you come home?

S.—No; I cannot.

F.—Why cannot?

S.—You follow a false way. I cannot return with you.

F.—Who told you that our religion was a lie? How have you come to know it?

S.—I have been taught that Siva, Brama, and Vishnu are no gods; I then perceived and knew that this doctrine was truth.

F.—So you have a mind to accept this new faith, have you?

S.—I have that mind. I knew, when I was taught, that your religion was a lie, and Christ's religion truth.

F.—What good will come to you by following Christ's religion?

S.—All good will come to me; but especially salvation.

F.—You have eaten nothing to-day. You are hungry. What will your God give you?

S.—If I love him, he will give me everything; there will be no lack.

F.—I have begotten you, have made you grow up, and this is my reward! Your mother has been wandering about weeping ever since morning. Come! do not be obstinate. Come away.

S.—I must remain here.

F.—Have I been guilty of any neglect of my duty towards you? Have I not given you good food, good clothes, and have I not walked lovingly towards you?

S.—I leave you for no fault of yours; but because I cannot follow hereafter the religion which you believe.

F.—(angrily) Sir! Sir! Quit this new way.

S.—There is salvation in it. God will bring me to account if I quit it.

F.—If I had sent you when a child to feed cows and to work in the garden, and not educated you, this would never have happened.

S.—But now having found the truth, I must follow it.

F.—Do you not hear your mother crying below? Come away at once. What can such an one as you know about religion?

S.—I know that Christ suffered for me and died, and that there is salvation for me through him.

The father was very impatient when I endeavoured to soothe him. "You are a great talker," said he, sadly: "you talk and talk on, and you know that one word from you would give me back my boy. I am a man of brief words; you be such an one, for once, and say the word,—say, 'Go home with your father,' and he will go." I felt his words keenly, as I saw his manly face working with anguish. I replied, "I dare not send him home, you will never let him return. He is convinced of the truth; he has got his right mind at last: he received it by coming to our school. We try to give this mind to all our boys. We make no secret of the Bible, and yet parents send their children to us. I dare not command the boy to return with you against his will." The poor man held out as long as he could, and then he covered his face and sobbed aloud. At this crisis we heard the shrill screams of women, and, looking out at the window, I saw his mother and grandmother beating their breasts, and wailing as Hindu women only can wail. The youth who, during this conversation, was stifling an agony of feeling, now whispered to me, "Send me out of the room, Sir, and shut me up, I cannot bear this." Somo, our first convert, who throughout this trial has been a great help to us, knew too well how to sympathize with his young friend's distress, and, leading him to the other end of the house, shut him up in a back room, where I afterwards found him sitting doubled up, with his fingers in his ears. We went down to the women and tried to quiet them; but they continued to pierce the air with their shrieks. One of them pinched her throat, and declared she would strangle herself; she then flew at the gardener, who was standing by, and attempted to wrench his knife from him, to cut her throat. This was the grandmother. The mother had an infant at her breast. Her grief was calmer and deeper; but even she was very violent. By the help of the Police, they were taken out of the compound, and two men were placed at each gate, to prevent the crowd from getting inside. We enjoyed a respite for one hour, and then

the strife recommenced. The Inspector of Police arrived at five o'clock, and said it had been reported at his office, that we were detaining a boy from his family against his will. He inquired whether I would object to allow the youth to see his parents in his, the Inspector's, presence. I consented, and we took Viziarangum down stairs into the verandah, where his friends were waiting. The grandmother darted at him, coiled about him like a snake, and we had to untwist her folds and liberate the poor victim of affection. She coaxed, she commanded, she entreated: every art of persuasion that nature in a mother's breast could prompt, was employed to snatch him from us. But the youth stood firm. With eyes averted and lips compressed he refused to go home, and returned into the house. We sometimes hear of making up a description and painting for effect. I wish any who may read this account had been with us, to see how inadequate a sketch I have given of the memorable scenes of this day.

On the morrow, Tuesday, about half-past six in the morning, a crowd, consisting of Viziarangum's friends, and such people as they could bring to help them, appeared before the Mission-house. They had got into the compound before the Police could arrive. They shouted for Viziarangum, and became so violent that, before we could close the doors, two of them burst in and ran up stairs. One of them was the father. He had a knife, and bade me take care. Whether the weapon was intended for me or himself I could not tell. We kept the rest outside, however, and of the two who had entered the house we dealt gently with the father, and with no ceremony whatever we sent the other flying down stairs. This latter person was a young man, but a very demon in threatening and violence: he rushed from room to room like mad, and it cost us some pains to catch him. The mob outside now endeavoured to force the door; but the bar by which we had made it secure was strong, and kicks and blows were thrown away. They bellowed and groaned and hooted in every imaginable note of rage and scorn; the sounds now falling into the lower keys of dispute and chatter among themselves, now rising into one general wail, which made my heart sick with fear and horror. In about three quarters of an hour the Police arrived in such force that the rabble was obliged to retire. The father of the youth had, in the mean time, remained with us inside the house, sobbing and pleading; every muscle of his face swollen with weeping. He had other children; but Viziarangum was his only son. To witness the various anguish of this poor man was our greatest trial. Gladly would our hearts have given him back his own; but we were not doing man's will, but the will of man's Saviour and Sovereign, who affirmed that he had come, not to bring peace but a sword, to divide families, and make a man's foes those of his own household. It wrung our hearts with distress to hear the father's lament. Pathos is an art with the Hindu, and the common expressions of their grief are singularly captivating to a Western ear. The imagery of their sorrow, and the plaintive music in which they sing it, are extremely touching. "Give me the one boy! the one boy! I am distracted now," he cried. "I am a fool, a fool! You have wronged me, Sir! wronged me! Lead me to my son! I will not stir before I have him!" A head native policeman now came up, and after a good deal of persuasion the afflicted man permitted himself to be removed. That morning we arrested four of the most violent, and they were put into custody. On the same day we preferred a charge of trespass against these, and in the course of the investigation the Magistrate, Colonel Colbeck, requested that the youth about whom the disturbance had been made might be produced at court. Viziarangum was placed before the Magistrate, who asked him a few questions, and, having satisfied himself of the boy's age and intelligence, decided that he should be allowed to go where he pleased, he being capable of using his own discretion. We hoped now there would be no more annoyance; but the father summoned us to appear before Colonel Boulderson, the Commissioner of Police. He alleged that *Visi* was only thirteen years old, and that the captive child had sent him a letter, imploring deliverance from the Mission-house. The Colonel heard the father's statement with favour, and issued a summons commanding us to appear with the boy at his court. He said it was true that the father had told him a lie, that the boy was old enough to follow his own mind, but that we "Missionary gentlemen" were doing wrong in encouraging children to forsake home, and offering the comfortable asylum of the Mission-house as a temptation to them. We answered him briefly, stating the right which a young man of seventeen should enjoy as a subject of the Queen,

to be guided by his own will, where that did not lead him to break the law. The Commissioner was obliged to admit this claim, and, after privately examining Viziarangum, he turned to the father and friends of the convert, and said, "You stated to me what was untrue; your son is not a child, but a youth capable of judging for himself; and to convince you that he is under no restraint whatever, I will send him out into the road, and let him go, retaining the Missionaries and you in court for the meanwhile, and we shall see where he runs." So, like a bagged fox, poor Vizi was taken out and let loose. He ran in the direction of the Mission-house, but was caught by one or two who had watched him. He struggled as if for life, broke away from them, and continued his flight. He overtook a carriage, got up behind, and rode to his new home. The day following was Thursday; his friends had not given him up yet. They begged the Deputy-Commissioner, Mr. Lafond, and Police Inspector Stewart, both East Indians, to use their influence to get the boy from the Mission-house. Stewart came in the morning, with a long pathetic story, advising us to give the lad up, and conveying the most solemn promises that Vizi should still be allowed to attend school, that a constable should always be placed near his father's house, to see that no violence came to the youth, &c. We told him we would think the matter over, and let him and the boy's friends know our decision in the evening. Meantime we thought it advisable to consult Mr. Braidwood, the senior Free Church Missionary of Madras, whose long experience would enable him to give us valuable counsel. He advised us strongly to persevere in the course we had taken, and greatly refreshed our spirits by his repeated expressions of fraternal sympathy and love. I have known and esteemed him many years; but never did I feel as I did that trying day how beautiful it was for brethren, discouraged and depressed as we Missionaries often are, to live together in unity. In the evening, about half-past five, Inspector Stewart came into the compound, bringing with him the father, mother, and grandmother of Viziarangum to hear our decision. I stated plainly and firmly what we had agreed upon. Viziarangum should not be forced out of the premises against his will; no threatening, no tumult should move us; we claimed protection from the authorities, and we dared the Police to abandon us. Stewart then showed me a letter from the Deputy-Commissioner Lafond, in which he expressed his regret that the Missionaries were detaining the lad. "It was wrong in Mr. Jenkins not to deliver him up to his father," &c., &c. Stewart then left the compound.

It was now about five minutes past six. We had heard there was a large crowd gathering outside, but, having four or five native Policemen on the premises, we did not fear them, when, to our dismay, we saw these constables following their superior! We called to them, entreated, protested; but to no effect. They were *under orders;* and, *under orders, the Mission-house and its inmates were abandoned to the tender mercies of the fanatic Hindu!* The people outside, seeing the coast clear, rushed in like a surging flood. In a few minutes the house was surrounded by between two hundred and three hundred infuriated Heathens. Providentially Mrs. Jenkins had gone to chapel, to request our friends to begin the service. It was preaching night. The two brethren, Stephenson and Cockill, were with me. When the mob came up, Mr. Stephenson was outside; they surrounded him, and, had he not escaped into the house, would have injured him. We now bolted and barred every door. I addressed them from the window up stairs; begged them to be quiet, and go away. One fellow, looking more like a devil than a man, took off his shoe; and, holding it up, brandished it at me, crying, "*I'd slipper you, if I could get at you.*" A Hindu can offer no higher indignity or insult than when he threatens to beat you with his shoe. Some one then threw up dust to the window, and this was the signal for a general assault with brick-bats, that began to rain upon the windows and glass thicker and faster. To our great alarm, we heard them forcing the door. I then advised Mr. Stephenson to go down a back stairs, leading out of our bedroom, and run across the compound to our neighbour, Lieutenant Proudfoot; and, passing through his garden, get into the road, and hasten to the Police-station, to beg for help. Mr. Cockill and I were then left alone with our three converts and the servants. Convinced that the door must go, we began to barricade the inner rooms. The staircase would lead the mob up into a long narrow apartment, that looks out on the front of the house; from this we enter the large middle room. Three doors lead into it; these we secured as well as we were able. They came up just as

we had finished this work, and were furious to find themselves so far thwarted. But they had their revenge. In the long front room, to which we had for the present confined them, the tea-things had been laid; and on a side-table the lamps had been placed. They smashed the lamps and crockery, stole the spoons, threw the pictures and chairs out of window, tore the venetian windows, and, having done all the mischief here, they proceeded to force the doors leading to the middle room. A carpenter cut into the panels and lifted the bars that formed our defence; and we were driven further back, into the room corresponding to that which they first entered, and looking into the garden behind. But the mob outside came round, and seeing us before we had time to shut the windows, pelted us with redoubled fury. They broke up flower-pots and pitchers for missiles; and shot in huge pieces of brick, that whistled about our heads like bullets. But God had numbered the hairs of our heads, for, excepting a slight graze received by Mr. Cockill, we were not *touched!* We escaped by no human care. The fragments of flower-pots and other earthen vessels, which we found the next morning scattered over the rooms, filled us with astonishment, and with gratitude to God for our escape.

But to return. Finding ourselves hunted from room to room by blood-thirsty ruffians, (it was *my* life they particularly wanted,) we planned a retreat. Viziarangum had run into a room at the end of the house, opposite to that in which we had been struggling. He bolted himself in, and open the door he would not. We called to him; but all was still, and I feared the poor lad had fainted through terror. They soon broke into his room, but it was now growing dark, and he had gone under a cot, and coiled himself up in a corner, putting knees and head together, and making himself a ball. They came in, spread themselves over the room, the leader of the assault among them, and felt everywhere for him. God guided them to the spot where he was *not*. The carpenter approached so near that Vizi could hear him feeling about within a few inches of him, and crying, "Vizá! Vizá! Vizá!" He told us afterwards that three times his danger had been very great, and three times he had cried to the Lord. His cry was, "Lord, save the life of him whom thou hast brought out of Heathenism and idolatry!" He was saved by miracle. We have never ceased to wonder at this remarkable deliverance. And now I return to the end of the house from which we were about to escape. Mr. Cockill, as a last resort, tried to pacify the mob. We called to them at the risk of our heads from the window; they only replied by a heavier fire of bricks. We went into my study, which we had barricaded; and lifting one of the venetian panels of the door that led into a room where they were, we spoke to them. As soon as they observed us, they rushed at the door, wrenched out some of the leaves of the venetians, and shrieked out threats that made our blood run cold. We then crept down a back stairs into a little bath-room, from the window of which we could look into Mr. Proudfoot's garden. This was at the side of the house; the mob did not happen to be here at the moment; a run of two hundred feet and two jumps might save us. We started, were instantly observed, and pursued. Mr. Cockill ran as I used to do when I first came to India. He cleared the hedge and the high wall like a deer. In taking the hedge I fell, but fortunately on the opposite side; and though all my length on my back, God gave me energy for this terrible moment, and I recovered before I was overtaken; and collecting all my remaining strength for the wall that separates the two premises, I scaled it, and was *just saved!* They had a dread of Mr. Proudfoot's arms, and the savages gave up the pursuit. My experience is literally David's: "By thee have I run through a troop; and by my God have I leaped over a wall." (Psalm xviii. 29.)

When Mr. Stephenson left us, as I stated in a former part of this eventful story, he hurried down to the police-station; where he found Mr. Roberts of the civil service, who had heard of the riot and was applying for help. They went to Inspector Stewart's house close by, and found him in undress, as if nothing were occurring to need his interference. They begged him to go with them; but he hesitated until one of our servants ran up to them, crying, "They are beating Mr. Jenkins!" This news, though untrue, aroused the constable, and he called his men and went with our friend Mr. Roberts and Mr. Stephenson to the Mission-house. The mob, seeing that the police had arrived, began to retire. They came out of the house like bees, leaving behind them the lad for whose capture they had dared and done so much. When the mob was broken and the danger past, forty mounted police galloped into the com-

pound. One of these men had been enough two hours before! Hearing that all was safe, Mr. Cockill and I came forth from our retreat, and my heart sank within me as I calmly looked at the scene. The front of the house strewed with broken glass, smashed crockery and pictures, broken chairs and tables; a troop of horse forming before the door; friends from all parts congratulating us on our deliverance; strangers led hither by curiosity or sympathy; poor Viziarangum weeping hysterically from the reaction of his fright; Somosundrum suffering from blows he had received, and Ramaswami, a servant, lying as we feared in a dangerous state from a very severe kick and a throw down stairs;—the feeling that prevailed in all of us was gratitude to God that no life was lost. I look back now with wonder at the marked providence that pervaded the whole occurrence. Mrs. Jenkins was not in the house, and no rumour of what had transpired reaching her before she returned; Viziarangum hidden in a room which the rioters forced, opened, and searched. Surely the unseen Hand bent itself over and around him! Brother Stephensen leaving us before the house was broken in, and thereby lessening the risk of our final escape; Sooben, our Brahmin convert, safe on the top of the house; and Somo uninjured by the blows he received. The damage inflicted might as easily have been five hundred pounds as five hundred rupees (£50). The Lord of hosts was with us; the God of Jacob was our refuge!

As the riot was the result solely of gross neglect or injustice on the part of the police, and as if their conduct were allowed to pass uncensured, either directly or indirectly, by the Government, no Missionary could be safe in the peaceful discharge of his duties, at least in Madras, it became necessary to expose the whole case; and the question was how this could be done to the advantage of our own and other Missions. We first thought of suing the Police Commissioner, Colonel Boulderson, at the Supreme Court, for neglecting or refusing to protect us from a mob, when I had written a letter in the course of the day to Colonel Colbeck, intimating that an attempt would probably be made in the evening to obtain the boy by violence, and asking that help might be sent at five o'clock. Colonel Colbeck sent my letter to the Commissioner; yet, knowing our danger, Colonel Boulderson neglected to take proper measures for our protection. Our counsel, however, advised me against this step. I will inclose Mr. Branson's answer. As counselled in this document, I allowed the law to take its course with respect to the men whom we had arrested on the night of the riot. We were first examined at great length before Colonel Colbeck, the Magistrate. The case being too serious for his jurisdiction, he sent it up to the Supreme Court. Our purpose was not so much to prosecute the prisoners as to expose the police; and as the Magistrate, whether properly or improperly, admitted into our depositions almost all that we could bring in confirmation of Colonel Boulderson's gross neglect, when the case came before the Supreme Court, the Chief Justice, the Advocate General who conducted the prosecution, and the Grand Jury, were in possession of all we wanted them to know. Our evidence against the police was of course perfectly irrelevant in the legal treatment of the case, and ignored yesterday (Friday, July 9th) at the trial. But we gained all we wanted. When the Grand Jury passed the bill, they read to his Lordship a *presentment*, of which the follewing is an extract:—

"Without referring to the origin of the case of riot in Royapettah, the Grand Jury feel themselves called upon to request the attention of your Lordship to the gross want of vigilance on the part of the police, in permitting a serious riot during the space of an hour and a half in one of the most populous districts of Madras, and in the immediate vicinity of a police-station," &c. His Lordship replied that he would take care that the presentment was forwarded to the authorities with whom the remedy lay, accompanied with such observations as the circumstances mentioned appeared to require from him.

During the trial yesterday, Colonel Boulderson received some heavy side-blows from the Judge, and although only three out of the nine prisoners were convicted, and the punishment awarded was slight,—four months imprisonment and twenty rupees fine,—we are perfectly satisfied with the result. Government will assuredly take the matter into consideration, and adopt such measures as shall insure the protection of the Missionary in the labours and responsibilities of his high calling. We have been comforted in our affliction by the remembrance of your prayers and support. English hearts and English hands will be ready to sustain us against the foul wrong done us by a Heathen policy

baptized by an English name. I cannot conceal it from you—the police were in *concert with the Hindus in the late riot!* Had not God especially interfered, your Missionaries would have been murdered, and your Mission-premises and property burnt or destroyed, without any interference of "the authorities." Day and night we have now an uneasy sense of insecurity. I had intended saying much more, but the mails close now, and these sheets, which have been written very hastily, and in snatches, must not be delayed. This is the first draft. I have no time to take a copy, and you will pardon all errors. You will receive with this letter two newspapers, which will supplement what I have omitted to set down. More next mail.

Extract from the Journal of the Rev. James Hobday, East Indian Minister, dated Manaargoody, April 30th, 1858.

MARCH 30th, 1858.—I had a good day in teaching the boys in the first class. One of my boys lost his father on Monday by apoplexy. He walked to his tank quite hearty, there fell down unconscious, and died immediately. I improved the event in the school, and asked the boys what hopes the father's son had of him, and what ought to be his sorrow that his father died unenlightened by that truth which in school I had so abundantly instructed him in. I dwelt also upon the awful lot of an idolater dying as such. The lads felt what I said, and while I urged them to speak to their families of that truth which they were taught in the school, and showed them the possibility of dying suddenly, I was better pleased with their behaviour. After school, Soondrum told me that he saw at the Car-Festival in Trivalore one Brahmin and two Sudras killed by the car. The Brahmin's legs were cut off at the knees, and he died instantly. One Sudra's head was severed from the body; the other's bowels gushed out. A similar accident occurred at Manaargoody five or six years ago at the Car-Festival. If Government could be moved to inquire into the number of deaths from this cause, it would appear whether or not it is worth the while to put a stop to the dragging of the car. "The man's blood," said Soondrum, "flowed like a river. They said they were gone to heaven; but I do not believe that. I felt very afraid when I witnessed this event: all the idol-worshippers ran away." The Schoolmistress told me four or five girls in the school promised to pray in secret, and wished to know how. I marked out Scripture passages for them, directing them to read the Bible through regularly, and to learn to pray from it. Showed them how.

31st.—A day to me of considerable gloom, the result of indisposition. In the evening Joel preached on love, (1 Cor. xiii.,) at Bridge-street. Returning, I called on our Colporteur's wife and mother, who both said they had found peace. Not satisfied, at least, hesitating to believe, I showed them the fruits of faith, urged the reading of Scripture, self-examination, incessant prayer, and prayed with them. The Colporteur said that one among a company of Brahmins who repelled him, following, called and stopped. "I wish," he said, "to be baptized. I have read your Scriptures, and believe in them; but my fellow-Brahmins are a terror to me. Can I see your Minister?" "Yes." He did not come to me, or has not yet.—I laid down with almost a belief that I should see the light no more. My devotions were sweet. I laid down reposing on Christ. Rose many times in the night, thankful for life.

April 1st.—I had a good morning while trying to humble my boys, and make them feel ashamed, from the first paragraph of John viii. They manifested considerable feeling. I had a good season in my closet. I prayed to work this day as if it were my last. In the morning devotions my thoughts were led to dwell much on "Watch and pray; for ye know not the day nor the hour when the Son of Man cometh." I preached this evening on "fruits meet for repentance." One man asked, "Can you show us God?" "He will come into you if you will do his will." "How can we live without sin? If we sit idly at home, will God feed us? If God will make the bazaar-men reduce the price of rice, we shall be able to live without sin. It is very well for those who are well off to live without sin, but the poor cannot." The congregation was very attentive: our numbers were very encouraging. One man said, "You want us to read the *Vatham*, and you will yet *sell it*." Several sat down and listened attentively to the whole discourse. This evening I held class. Colporteur's

wife declared she felt her sins forgiven. One man who met in class last week has not read his Bible all the week. One female could not say she had read her Bible and examined herself daily to discover sin. It was a good time; the Lord was among us of a truth.

12th.—At the boys' class I dwelt upon the blind man's frank avowal of his belief in Christ. (John ix.) Joel preached in the evening on the Philippian jailor; an encouraging number assembled to listen. It was a good time. I followed Joel, asked what was the cheapest and easiest way to heaven, and reproved the people for their disregard of heaven. I showed that the cheapest and easiest way was faith in Christ. One asked, "Who is Christ?" The meeting ended peaceably, and there was a gracious influence upon the hearers.

13th.—I showed the boys if they were persecuted for Christ's sake, he would seek and find them out, to help and comfort them, as he did the blind man. (John ix.) The whole class said they felt it to be their duty to forsake idols, and follow Christ. I analyzed their fears. The story of the three Hebrew children in Daniel helped to illustrate my doctrine. I dwelt on that saying, "The blood of the martyrs is the seed of the church," and assailed unbelief. Joel preached at Bridge-street; congregation encouraging. I followed; reproving indifference to eternal things.

14th.—In the boys' class it was laid down that, where duty is plain, there should be no hesitation in fulfilling it; illustrated by the case of the blind man: "Lord, who is he, that I might believe on him? And he said, Lord, I believe; and he worshipped him there." I entered largely into the evidences of Christianity:—1. Christ's testimony of himself. 2. His character and teaching. 3. His miracles. 4. Historical testimony, &c. In the evening I read John ix. No hearers. I called a passer-by. He obeyed, and stood till he found a substitute, and soon a large number collected. I illustrated the purity of Christ's doctrine from, "Bless them that curse you," and turned the hearers' attention to my text, "Believest thou the Son of God?" I showed the fruits of faith were pardon and purity of heart:—heaven begun below. One said, "The Christians are poor, as well as the Heathen;" another, "You are paid by Government; or, at least, paid for preaching. No! *you* cannot feed upon air." A third said, "We know the way to heaven; it is to distribute alms; and if you have not alms to distribute, you can offer a handful of water; and if you have no one to offer it to, there is no hope of getting to heaven. We do not know the way as you show it to us." I first reproved their ignorance and indifference to eternity,—showed their doom must be, to be shut out of the inheritance, and cast into hell. But God does not desire the sinner's death, but his life; and again pointed out the way of faith,—God's easiest, surest, cheapest way of salvation. A Brahmin came forward, and said, "What is the meaning of *Mortchum*?" (Heaven.) "The place of God's special presence." "What is the meaning of *Mortchum*?" "I have given my definition; if you reject it, give one to your own liking." "That will do," said he, and took his departure.

15th.—A solemn hour in the boys' class; only one present. I applied closely, "For judgment am I come into this world; that they which see not, might see; and they which see, might be made blind." Judgment—not the last—but *real, going on now*, opening blind eyes—blinding those who abuse knowledge, &c. I said to a boy, "You once did not feel it was wrong to lie?" "No, Sir." "To worship idols?" "No." "To omit the worship of Christ?" "No." "Do you feel it wrong now?" "Yes, sometimes." "You who saw not, now see. Act up to your conviction, or you will cease to feel." The boy has been unusually serious for some days. Ramanoogum, of the first class, came in afterwards, and said, "My friends tell me not to come to school; I said, 'I will go, *if I die for it!*'" I visited Nullathumby; sick in hospital;—enjoys peace, but assurance not clear—fears he will fall after recovery—is prepared to die. In the evening I preached at Bridge-street, on, "Dost thou believe?" Hearers many, but unsteady. I was not direct enough;—always feel fettered, unless matter is new. At class, one of the servants showed some desire to work out his salvation. Schoolmistress publicly acknowledged the fault she committed.

22d.—With the boys I had an exceeding good hour, talking on, "The sheep hear my voice, and they follow me." They could not say it was their wont to pray to God, "I am thine, do with me as seemeth thee good." Felt I had hold of their consciences. Heathenism here, at least, is without a defender. Influence of my words on the boys, solemn. Joel preached in the evening on "salvation by faith." Service at-

tended favourably. One said, "How can I believe and pray when at work?" "Just as you can think of a friend when at work. God is able to read your thoughts." Class-meeting, a service of rich blessing: the gardener cannot venture yet upon the mercy of God. Schoolmistress said that one of her girls was to marry a Heathen.—Remarked on the event, to stir her and myself to greater diligence in labour, exhortation, and prayer. This class a great blessing; it makes my heart rejoice.

23d.—A season of grace in the boys' class, as I recommended the grace of God from, "They shall go in and out, and find pasture." My heart was moved to tenderness for the boys, and they could see my grief at their unbelief. I promised nothing present, all future, if they promise anything at all. They acknowledged. "Jesus," said I, "promises just now pardon, peace, holiness, sonship, fellowship with God; and I have proved him true." "We desire these things," said they; yet they receive him not. I preached to a good assembly on, "Neither were thankful." The word went home. I preached direct, with reproof and exhortation; and myself was blessed. One of the boys of the first class was present—came of his own accord: it is he of whom I have hope.

25th.—Before breakfast I read to Amothay, "God was in Christ, reconciling the world unto himself," &c., and applied it. She said, "My sufferings show my many sins. I mean to give up sin, but it comes. I pray for forgiveness, but never look whether I have received." I preached in the morning on, "Bless them that persecute;" in the evening, "Believe, and thou shalt be saved." Santhappen could not say after service that he believed and found peace.

Davaoagargum's mother pleaded it impossible to seek salvation while she had the trouble to take care of the body. I applied, and pressed home, "Seek *first* the kingdom." I invited Black Royappen to class. He said he would come. I refused Balavendram's wife a cloth because she would not come to church without it. Had a good time while I spoke to Mr. Shunker's family, three members, on, "Believe," &c.; directly exhorting them to make sure of the present earnest of the future inheritance.

26th.—I spoke to the boys on the love of Christ,—"The Good Shepherd giveth his life," &c. Joel preached in the evening, and I followed. One scoffer spoiled the service. On my return home, I called Thayereum in. He cannot believe to the saving of his soul yet. I showed him the unbeliever is double-minded. He said his mind was intent upon the blessing of pardon,—promised to seek till he received it.

27th.—I preached to the Heathen on the Philippian jailor, direct with exhortation, holding forth present salvation from sins, guilt, and hell.

29th.—I visited the Government Inspector of Schools, with whom I spent two hours. He promised to try and secure me assistance if I could establish village-schools. He examined my school for three hours. Joel preached to a small congregation of thirteen or fourteen. On my return home, I buried an infant; and exhorted the mother to seek the earnest of the future resurrection, in the present resurrection from sin to righteousness.

Extract from the Journal of Josiah Evers, Catechist, dated Madras, April 2d, 1858.

ACCORDING to a previous arrangement, we set out early on the morning of April 2d from Madras, with the intention of travelling as far as the Seven Pagodas, taking with us a large supply of tracts and Scripture portions, to distribute amongst the people, and to read and preach to them on our way thither and on our return. We soon passed through the suburbs of the city of Madras, and were in the open country. Travelling on, we came to Papah-chuthrum, which was to be our first station; but, it being rather early, and finding scarcely any people there, we determined to proceed at once to the next station. Our road, not being far from the sea, lay through deep sand and topes of palm-trees. We therefore proceeded somewhat slowly, and about eleven o'clock arrived at Moota-karra-chuthrum, fifteen miles distant from Madras. After refreshing ourselves with breakfast, we walked to the village with tracts and books, but were sadly disappointed; the village being merely a collection of four or five houses, with a few women in them, the men being at work in the fields. We could do nothing, therefore, but return. No sooner had we returned to the *chuthrum*, than the village *Kurnum* (or Accountant) and the

Moonshee (or Master) came to us for books. We gave each of them two tracts, and a copy of St. John's Gospel. At our request the Moonshee read aloud a portion of the third chapter, and, a crowd having collected around at this time, we entered into conversation with him on the new birth, so that all might hear; and afterwards urged upon him and all the necessity of believing on the Lord Jesus Christ for salvation, and on being born again. The people listened to us with great attention, but offered no questions nor arguments to be answered. Their last request was, that we should establish a vernacular school there; the Moonshee promising to bring forty or fifty boys.

We left this place about two o'clock, P.M., for the next station, ten miles further. We still had to plod through fields of sand, and reached Vaniam-chuthrum at about six o'clock. Immediately on our arrival at the bungalow we sallied forth with tracts and Gospels to the bazaars and streets; and, standing between two toddy-shops, I read aloud, to Mohammedans and Heathens, the third chapter of St. John. Occasionally two or three would come forward, hear, and then quietly retire. When the reading of the chapter was concluded, finding no auditors, we commenced distributing tracts. That the people received these with great joy and satisfaction was evident, not only from their looks, but also from the eagerness with which they flocked to us from their houses. The instance of one old woman might be mentioned in particular. We gave her the books on the condition that she should get them read to her by her son; with tears in her eyes she pressed the books to her bosom, and, after thanking us warmly, retired. When we had finished our work of distribution, we returned to the bungalow, and stayed there during the night. Thus ended the first day of our journey: the Lord was certainly with us, and blessed us in our work.

3d.—We left Vaniam early this morning for Therooparoor, fifteen miles further, and reached there about eleven o'clock. This is a famous place of resort among the Hindus. It is filled with temples, tanks, and *chuthrums*; and on a neighbouring hill is built a large temple,—a strong citadel of Satan. Nothing could be heard in this place all day long, but the sacred music of the drum, cymbal, and trumpet from the large temple of Soobramonyum, in the centre of the village. After breakfast, I had an interview of some length with the *Tassildar* of this place, who is a Brahmin; but when I offered to give him a New Testament, he refused accepting it. How averse is the human heart to Christ! We can talk of anything but him and his religion. How productive of fear and superstition is idolatry! How debasing is its influence upon society! How does Hinduism crush independent thinking in the minds of its votaries, and reduce religion to a few dogmatic and absurd notions, a few prescribed forms of prayer and works of penance! How does it cause advancement in morals and civilization to stagnate! It sets *caste* like a fence between the Hindu and other men; and yet, by its own sub-divisions, sets its believers every man against his brother.

But to return from this digression. As soon as I returned from the Tassildar, Mr. Gloria asked me to read Matthew xviii. to the people who had gathered round us in the *chuthrum*. I read a part until I thought we had a good congregation, and then Mr. Gloria, taking the eleventh verse for his text,—"The Son of Man came," &c., preached to the people. They crowded about us, and listened with great interest; but here, as in the other place, we met with no opposition. After preaching, we commenced the work of distribution. And during the remaining portion of that day, from noon till sunset, we could see nothing before us but the whole population, in one stream of white cloths, flowing to the *chuthrum*. Several of the boys, to whom we were reluctant to give books, purchased them from us for a trifle, and therefore, we hope, value them more than they would have done if they had received them from us *gratis*. This, then, was our second day's work. Our success, no doubt, is attributable to the many prayers that have been offered on our account. We could not, however, but reflect while in that village on God's goodness to us, in blessing us with privileges which millions do neither possess, nor have the slightest idea of. And our prayer was, that "the Lord of the harvest would send forth more labourers into the harvest," and that it would please him "to hasten the time when the kingdoms of this world shall become the kingdoms of our God and of his Christ."

Sunday, 4th.—Instead of proceeding from this place to the Seven Pagodas, as we had intended doing, we left Therooparoor for Chingleput; knowing that, had we followed our previous plan, we

should not have been able to return to Madras on Monday night, as our Superintendent had particularly requested us to do. About eleven o'clock we crossed the Eastern Ghauts, and about two hours after were in the Chingleput bungalow. We remained in till the evening, and then set out, with tracts and books, for the fort and bazaars. At the fort we distributed a few books, and then proceeded to the bazaars, the streets of which were crowded with men, women, and children. Somosoondrum read to the people a tract on "Sin." Multitudes thronged about us. Mr. Gloria spoke at some length on the "Evidences of Christianity," and calmly and mildly exposed the inconsistencies and wickedness of Hinduism. The people gave great heed to the things spoken, but manifested no desire to argue. We then gave them books; and so great was their eagerness to obtain them, that they rushed on one another, and on us. The stock we carried with us was soon exhausted, and we were followed to the bungalow by crowds of people. We soon reached the place, and were engaged till night in distributing the bread of life to these hungry souls. May the balm of Gilead prove a savour of life to many of them!

5th.—We on this day left Chingleput for Madras. On our way we fell in with a few small villages, but could not visit them, as we had no time to stay, and as they were at some distance from the road. We rested at Cuddupary-chuthrum, and then started again. In the evening we came to the village of Meenambawkum. We distributed some books in the bazaars, and in the village Somo and I addressed the people. After having some discussion with them, we travelled on, and arrived in Madras the same night.

Thus have we travelled a distance of about ninety miles. The Lord was with us, and blessed us, and made our way prosperous. We lament our own weakness and unworthiness to work for the Lord; but it is God's law to effect great results by small means. The seed has been sown; but what good has been done, who can tell? It shall be known in that day when the secrets of men's hearts shall be revealed, and hidden things of darkness brought to light. On the whole, our tour has been encouraging; and we hope, by God's blessing, that, should we ever set forth on another, to be more diligent and earnest in discharging our duty; to make ourselves servants of whom our Lord shall not be ashamed at his coming.

SOUTH AFRICA.

BECHUANA DISTRICT.

THE uncertainties of a Missionary's life in the far-interior of Africa can scarcely be imagined by those who have not been in similar circumstances. The cruel interruption of successful labour by the war which the Boers have made on the native tribes is much to be deplored. It will be observed that the Boers, calling themselves Christians, have destroyed the French Mission-stations, Beersheba and Morija, and that the Missionaries and their families had to escape for their lives with the loss of all their property!

Extract of a Letter from the Rev. John Daniel, Assistant Missionary, dated Plaatberg, May 15th, 1858.

THE old proverb saith, "Where there is a will, there is a way;" but the circumstances in which we are at present placed teach, that even this rule has an exception.

For some time past I have been desirous of communicating with you on the affairs of our District; but from the fact of a war having broken out between the Free State and the Basuto Chief Moshesh, all communication with the colony has been cut off. All our letters for England are sent by way of Bloem Fontein. The letters have to be sent by a private messenger; but as the whole country between this and Bloem Fontein is patroled by the Boers, we cannot find any person who will venture to take our letters to Bloem Fontein.

Up to the end of last June, we were proceeding in an encouraging manner, the Holy Spirit had began a good work in the hearts of many, an increased desire was evinced by most of the people

to be instructed in the truths of God's holy word, and gracious revivals had taken place on various stations. At Mekualling, a station belonging to the Paris Missionary Society, no less than one hundred have been brought out of the darkness of Paganism. At Hermon (also belonging to the Paris Missionary Society) a glorious revival had gladdened the hearts of the Missionaries. At Lishuani, where we have a Society under the care of a Native Teacher, sixteen had joined themselves to the church of God; and at poor Plaatberg, still suffering from the effects of the last war, and struggling with many difficulties, a few souls have been loosed from the trammels of Heathenism, and been admitted on trial into the church.

But, alas! the dark cloud of war has appeared in our horizon, and looks as if it would overspread the heavens; and we fear that all the moral evil concomitant with a state of war will cause the love of many to wax cold. In the mean time we would pray, "O Lord, revive thy work!"

It may be that the Pagan institutions of the country, which offer such a determined resistance to the Gospel, are about to be broken down, and the night of weeping upon which we have just entered may usher in the morning of joy. May God grant us to be faithful in the trying hour!

A few extracts from my journal will, perhaps, give you some idea of the state of anarchy and confusion which at present prevails in the country, as well as the danger to which we are exposed.

March 31st, Summary.—This has been an eventful month in the history of this country. The Free-State Government have for some time past been trying to settle a dispute which had arisen with the Basuto Chief Moshesh; but, failing to do so to their satisfaction, have proclaimed war against the Basuto.

Beersheba (a station belonging to the Paris Missionary Society) has been attacked and destroyed by a commando of Boers; the houses of the inhabitants have been burnt. About four thousand head of cattle, three thousand sheep, and three hundred and fifty horses taken. The Missionary has been obliged to remove to Smithfield; and thus where a month ago there was a flourishing Mission-station, nothing is left but ruin and desolation.

The Boers have also made several attacks upon Poshuli's and Lebruya's people, captured some cattle, and burned several native villages. Hermon and Bethesda, Paris Mission-stations, have been deserted by the people, although the Missionaries still remain.

April 5th.—We have heard that, on the 3d instant, a very sharp conflict took place between the Boers and some of Letsiat's* people, in which the natives charged the Boers with their assegais, killing sixteen Dutchmen, and wounding several.

On the 31st of last month our poor people (the Bastards) left this, with their families, for Thaba Bosigo, the residence of the Chief Moshesh. Poor people! they were sorely distressed in having to leave the station; but, alas! there was no alternative. It was the wish and intention of the Bastards to remain neutral; but they were afraid of the Basuto, who are exceedingly suspicious, and who would doubtless have misconstrued their conduct, and accuse them of collusion with the Boers. In such a case they would be exposed to an attack from the natives, and, having no means of defending themselves, would fall an easy prey to the vengeance of the Basuto. This will place them in a difficult position; for the Boers, seeing them among the Basuto, will consider them enemies, and treat them accordingly.

9th.—The Rev. Richard Giddy has just arrived from Colesberg on a visit to this place. We heard some time ago of his intention, but scarcely expected he would come under the present circumstances. However, this evening, about half-past five o'clock, we saw a cart in the distance, with two white flags attached, signifying that the occupants were men of peace, which on nearing proved to be Mr. Giddy's.

10th.—I accompanied Mr. Giddy to Thaba Bosigo, for the purpose of visiting the Bastards. I was obliged to return the following morning; but Mr. Giddy remained with them for three days, during which time he preached to them, married two couples, and baptised two children.

The Bastards were overjoyed to see their former Pastor; for, although they have been separated for the last twelve months, by the unfortunate removal of Mr. Giddy to Colesberg, they are by no means reconciled to the change. They think that the experience which Mr. Giddy has of the country from his long residence in it, combined with a maturity of judgment in all matters connected with the interests of our work,

* A son of the Chief Moshesh.

and the welfare of our people, would (had he remained in this country) have been of great service to them.

Sunday, 18th.—Our small congregation of about thirty persons assembled in the chapel, when Divine service was conducted. Mr. Giddy preached to them from 1 John iv. 9. Our poor people listened attentively while he spoke to them of the revelation of God's love, in the gift of his Son as the Author of eternal life.

21st.—Mr. Giddy left us this morning on his way to Colesberg. The white flag was again hoisted on a staff at the back of the cart. May he be conducted safely to his family and flock!

Sunday, 25th.—I preached to our small congregation, from John vi. 66—69. May our people be preserved from backsliding! They are exposed to many temptations which are incident to a time of war. The natives are covetous in the extreme; and the hopes of gain held out by a predatory war may prove a temptation to some. I fear we may yet have to mourn over many a Demas.

28th.—We have to record the special mercy of our God as vouchsafed to us this day, in giving safe deliverance to Mrs. Daniel. May the life that is spared, and the life that is given, be devoted to the service of our dear Redeemer! Such mercy vouchsafed under such circumstances, calls for unbounded gratitude. We are in the midst of "wars and rumours of wars," without either doctor or nurse. How true, "Man's extremity is God's opportunity!"

Eleven o'clock P.M.—A messenger has just arrived, who tells us that Morija (a French Mission-station, and residence of the Chief Letsia) has fallen into the hands of the Boers, who have burned the town of Letsia.

29th.—This day we have heard the particulars of the engagement which took place at Morija. The Boers came on in the direction of the town in phalanx, their waggons ten abreast, a front and rear guard, and a strong body of men on either side. The natives kept up a desultory fire upon them for some four hours, but with very little effect, and eventually fled, leaving the Boers in possession of the town.

The Rev. Thomas Arbousset, Missionary of Morija, fearing the Boers, fled into the mountain in the rear of the station, together with Mrs. Arbousset and family. There they were exposed to the miseries of a snow-storm, with very little to cover them or afford them shelter. After remaining some days in the mountain, they proceeded towards Bethesda, (a station some thirty miles distant from Morija,) which they ultimately reached.

The Boers, during their stay at Morija, which lasted some seven days, first plundered and then burned the Mission-house. They also took away with them two waggons belonging to the Missionary. It is said that all this was done in opposition to orders which the commando had received from head quarters.

The loss which Mr. Arbousset has sustained in private and Mission property will, perhaps, be about £1,000 sterling.

May 10th.—To-day the Dutch commando passed Plaatberg on their return to Bloem Fontein. Four of my riding horses were carried off by one of the Boers as they were passing; but, on informing the commandant, they were restored.

13th.—Matthew, a subordinate Chief of the Basuto, residing at Plaatberg, and a consistent and useful member of our Society, paid us a visit to-day. It is not certain when his people will return to the station, as they will doubtless wait until they hear whether a second commando of the Boers is likely to be called out against them. Matthew, as Local Preacher, has held occasional services for such of our members who are in the field, or driven away from their homes by the war.

14th.—Some Basuto have returned to the station, and tell us that it is likely that the greater part of our people will return in the course of a few days.

The "lung-sickness" has reduced the number of our draught oxen to six; so that, if we wished to remove, it would be impossible. We have nothing to trust to but the providence of God, as we are exposed to danger from both sides, without any human protection whatever.

I send this off by a party proceeding to Bloem Fontein. I shall write again shortly.

Brethren, pray for us.

THE amount of Contributions and Remittances announced on the Cover of the Notices this month is £4,908. 12*s*. 4*d*.

LONDON:—PRINTED BY JAMES NICHOLS, HOXTON-SQUARE.

WHITBY AND DARLINGTON DISTRICT.	£.	s.	d.
Whitby	56	9	10
Danby			
Stokesley			
Darlington			
Stockton	32	0	0
Barnard-Castle	32	12	0
Bishop Auckland			
Middleham			
Hawes, &c.			
Richmond			
Reeth			
Bedale			
District	60	12	6

NEWCASTLE DISTRICT.	£.	s.	d.
Newcastle	58	6	0
Gateshead	60	9	2
North Shields	22	0	0
Blyth, &c.	2	0	0
South Shields			
Sunderland	56	4	0
Houghton-le-Spring.	7	0	0
Durham	1	0	0
Welsingham	25	3	9

	£.	s.	d.
Hexham	25	0	0
Shotley-Bridge	11	3	0
Alston			
Allendale-Town			
Alnwick			
Berwick			

CARLISLE DISTRICT.			
Carlisle			
Brampton			
Whitehaven, &c.			
Cockermouth, &c.			
Appleby			
Penrith	30	0	0
Wigton, &c.			
Kendal			
Ulverstone			
Dumfries			

ISLE OF MAN DISTRICT			
Douglas and Castletown			
Ramsay and Peel	56	0	0

EDINBURGH AND ABERDEEN DISTRICT.			
Edinburgh	5	0	0

	£.	s.	d.
Dunbar, &c.			
Greenock			
Glasgow, West			
Glasgow, East			
Airdrie			
Stirling, &c.			
Ayr			
Aberdeen			
Dundee			
Perth			
Arbroath, &c.			
Banff			
Inverness			

SHETLAND ISLES DISTRICT.			
Lerwick			
Dunrossness			
Walls			
North Mavin, &c.			
North Isles			

HIBERNIAN AUXILIARY	750	0	0

THE request contained in the following letter is commended to the kind attention of those who may have it in their power to comply with it.

WE are greatly in want of oil lamps for our chapels in Barbadoes, both chandeliers and single burners. I find that gas lamps have superseded oil lamps in this country; and as it is probable that the Trustees of many of our chapels in England have their old lamps laid aside, altogether useless to them, I feel assured that they would cheerfully give them to us, if they knew our circumstances. We are making a great effort among a poor people for chapel extension, and any help in this way would be most seasonable, and be duly appreciated.

If you could "present our petition" through the forthcoming Notices, I should be very much obliged.

I remain, &c.,

HENRY HURD.

Remittances from District and Circuit Treasurers to the Wesleyan Missionary Society, received by the General Treasurers, from the 27th of June to the 16th of August, 1858.

LONDON DISTRICT.

	£	s.	d.
Lambeth	28	0	0
St. George's	18	0	0
Spitalfields	18	19	5
Hinde-Street	24	10	11
Guildford (1857)	16	15	1
Bayswater	2	3	6
Croydon	40	0	0
Edmonton	3	0	0
St. John's Wood	14	10	11
St. John's Square	10	0	0
Islington	17	15	3
Blackheath	7	0	0
Dalston	9	9	11
Cambridge	6	0	0
Hertford	2	19	3
Chelsea	1	11	6
King's-Cross	7	0	0
Greenwich	3	0	9
Acton	8	0	0
Uxbridge	10	10	0
Stoke-Newington	8	10	0
Poplar	20	0	0
Windsor	10	0	0
Hammersmith	8	9	4
Silver-Street	4	0	0
Leyton	2	3	7
Limehouse	7	17	8
Vauxhall	9	0	0
Brixton-Hill	42	17	6
	362	4	1

LINCOLN DISTRICT.

Market-Raisen	33	8	0
Horncastle	50	0	0
Spilsby	20	0	0
Coningsby	11	10	0
Louth	20	0	0
	134	18	0

WHITBY AND DARLINGTON DISTRICT.

Barnard-Castle	26	0	0
Stockton	32	0	0
District	60	12	6
	118	12	6

NEWCASTLE DISTRICT.

	£.	s.	d.
Sunderland	6	17	7
Morpeth	2	9	0
Houghton	7	0	0
Wolsingham	25	8	9
	41	6	4

DEVONPORT DISTRICT.

District	13	10	0

YORK DISTRICT.

York	200	0	0
Easingwold	50	0	0
Pocklington	94	0	0
Malton	71	0	0
Scarborough	191	10	0
Selby	170	0	0
Tadcaster	100	0	0
Thirsk	67	0	0
Pickering	80	0	0
	1023	10	0

LIVERPOOL DISTRICT.

Birkenhead	40	0	0
Liverpool, South	32	1	4
Chester	10	0	0
Preston	20	0	0
	102	1	4

HULL DISTRICT.

Gainsborough	51	10	0
Snaith	48	3	6
Beverley	61	0	0
Barton	49	19	9
Grimsby	115	0	0
Bridlington	51	7	0
Hull, West	35	4	11
Driffield	50	0	0
Hornsea	10	0	0
Howden	100	0	0
	572	5	2

NOTTINGHAM AND DERBY DISTRICT.

	£.	s.	d.
Nottingham, South	60	0	0
Belper	10	0	0
Ripley	18	0	0
	88	0	0

SHEFFIELD DISTRICT.

Retford	39	4	1
Doncaster	60	0	0
Sheffield, West	30	14	10
	129	18	11

FIRST SOUTH WALES DISTRICT.

Carmarthen	13	4	0

LEEDS DISTRICT.

Pontefract	160	4	8
Knaresborough	100	0	0
	260	4	8

MACCLESFIELD DISTRICT.

Northwich	50	0	0
Newcastle	12	15	0
	62	15	0

NORTH WALES DISTRICT.

Dolgelly (1857)	20	0	0
Abergele (1857)	1	0	0
	21	0	0

HIBERNIAN AUXILIARY	300	0	0

CHANNEL ISLANDS DISTRICT.

	£.	s.	d.
Guernsey (English) ...	23	0	0
Guernsey (French) ...	10	0	0
Alderney (French) ...	18	0	0
Alderney (English)...	5	0	0
	56	0	0

KENT DISTRICT.

	£.	s.	d.
Rochester.....	15	11	9
Sheerness.....	5	0	0
	20	11	9

BEDFORD AND NORTHAMPTON DISTRICT.

	£.	s.	d.
Luton	20	17	0
Dunstable ...	38	12	1
Aylesbury ...	3	0	0
Market-Harborough ...	2	15	1
	65	4	2

BIRMINGHAM AND SHREWSBURY DISTRICT.

	£.	s.	d.
Wolverhampton	20	13	5
Wednesbury .	63	0	0
	83	13	5

BATH DISTRICT.

	£.	s.	d.
Glastonbury and Somerton (1857)	39	0	0

PORTSMOUTH DISTRICT.

	£.	s.	d.
Portsmouth ...	30	0	0

MANCHESTER AND BOLTON DISTRICT.

	£.	s.	d.
Bolton, South.	15	0	0

ISLE OF MAN DISTRICT.

	£.	s.	d.
Ramsay and Peel	56	0	0

*** *The cordial Thanks of the Committee are offered for various acceptable Presents to the Society; namely,—*

To Mr. David Wilson, and Mr. William Dawson, and other Friends at Sunderland, for the Boat "John and Mary," built and presented for the service of the Fiji Mission; supplied with masts, sails, and all other requisites. Dimensions of Boat,—24 feet long, 6 feet 4 inches in the Beam, 2 feet 8 inches deep. Value, £55.

Also to Captain Williams, of the "La Hogue," for taking charge of the Boat from London to Sydney.

The following are the names of the Friends who have kindly contributed to the outfit of the Boat:—

Messrs. R. W. Potts and Brothers, a complete suit of Sails.

Messrs. W. Nicholson and Sons, an Anchor and chain for Cable.

Mr. Benjamin Ramshaw, fitting the Rigging, and rigging the Boat.

Mr. Ridley, Blocks, Sheeves, Trunks, &c.

Mr. Lindsay, carving Back-board.

Miss Wilson, one Ensign.

Mrs. Smith, Union-Jack and Burgee.

Mr. Rennison, Pocket-Compass.

A Friend, Copper-Sheathing, Nails, Rope, &c.

Mr. Weatherly, for free passage of Boat and Materials up to London.

To J. M. Camplin, Esq., for a complete set of "Evangelical Christendom," from the commencement.

For Two Boxes of Haberdashery, &c., for the Bazaar at Belize, Honduras Bay, value £8, to the care of the Rev. G. Sykes.

For One Bundle of Wearing Apparel, addressed to the General Secretaries: no name mentioned.

To the Proprietors of the "Bristol Evangelist," for 275 Copies of that Periodical, for distribution among the Missionaries.

Contributions to the Wesleyan Missionary Society, received by the General Treasurers, since our last announcement, up to the 16th of August, 1858, some of which are included in the District and Circuit Remittances.

Moneys received at the Mission-House.	£.	s.	d.
Legacy of the late Mrs. Betsey Barnes, of *Burnley*, Messrs. Stott and Howorth, Executors, less Duty	450	0	0
A Friend in the *Liverpool North Circuit*, for Native Agents in India, by the Rev. G. Scott	200	0	0
James C. Kay, Esq., by the Rev. G. Osborn	100	0	0
A Friend, Donation on Annuity	100	0	0
Lady Buxton, from money left by the late Sir E. N. Buxton, Bart., for charitable purposes	100	0	0
Francis Lycett, Esq., Annual, for China	100	0	0
Ditto, Annual Subscription	21	0	0
Legacy of the late Daniel B. Garling, Esq., of *Antigua*, by his Executors	80	0	0
Thomas Barker, Esq., *North Shields*, for India	50	0	0
Legacy of the late Mr. Wathey, of *Dethick*, by his Brother, Mr. John Wathey, less duty, &c.	27	0	0
Two Friends at *Boston Spa*, *Tadcaster Circuit*	10	10	0
In memory of a dear departed Mother, by the Rev. Dr. Hoole	10	0	0
Rev. W. Beal, *Liskeard*, in grateful acknowledgment of God's goodness	10	0	0
The late Samuel Colton, Esq., *Hull*, by Messrs. Richardson and Leech	10	0	0
VOW	10	0	0
Let us pray, Matt. ix. 38, by the Rev. G. Osborn	10	0	0
Rev. T. B. Harris, *Longford*, *Van-Diemen's Land*, for India	10	0	0
A Friend of Missions, in the *Huddersfield Second Circuit*, by the Rev. W. Jessop	5	0	0
A Friend, at *Midsomer Norton*, by the Rev. S. Wray	5	0	0
Mr. G. Wragg, *Loughborough*	5	0	0
Rev. J. C. Hindson	3	3	0
Five per cent of Profits from Articles sold first on the Monday morning	2	11	0
Rev. C. and Mrs. Spenseley	2	2	0
Colonel Yarborough, (two years)	2	2	0
Mr. T. H. Griffith	2	2	0
A Friend to Missions, who wishes to act on the principle laid down in Proverbs iii. 9	2	0	0
Captain Locke	2	0	0
Ditto, for China	2	0	0
G. K., for Missions in India	1	1	0
Rev. W. H. Lewis, *Brynmawr*, in memory of the late Dr. Bunting	1	1	0
First Fruits	1	1	0
A Friend of Missions, for India	1	0	0
Mr. Rankin, *Glasgow East*	1	0	0
BRIXTON-HILL BRANCH.			
Mr. Thomas Gurney (Donation)	25	0	0
Mr. and Mrs. T. Gurney	10	10	0
Mr. J. H. Gurney	1	1	0
Miss Gurney	1	1	0
Miss H. E. Gurney	1	1	0
Master A. F. Gurney	1	1	0
Master W. E Gurney	1	1	0
Miss E. M. Gurney	1	1	0
Master T. E. Gurney	1	1	0

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Registered at the General Post-Office for transmission abroad.

The Wesleyan Missionary Notices,

RELATING PRINCIPALLY TO

THE FOREIGN MISSIONS

UNDER THE DIRECTION OF

THE METHODIST CONFERENCE.

MISSIONS COMMENCED, 1769.] [SOCIETY ORGANIZED, 1816.

OCTOBER, 1858.

CONTENTS.

	Page.
British Columbia—India—Fiji	161
South Africa: Letters from the Rev. W. Impey, E. Gedye, and J. Gaskin	162—170
South America: Letter from the Rev. J. S. Shrewsbury	170
West Indies: Letter from the Rev. M. B. Bird	173
Fiji: Letter from the Rev. J. Waterhouse	174
Departures, Arrivals, Death, &c.	176

CONTENTS OF THE COVER.

Financial Statement	2
Remittances	5
Contributions	6

THIRD SERIES. VOL. V.
FORTY-FIRST FROM THE COMMENCEMENT.

LONDON:
THE WESLEYAN MISSION-HOUSE,
BISHOPSGATE-STREET-WITHIN;

WHERE ALL LETTERS AND COMMUNICATIONS ON THE BUSINESS OF THE SOCIETY ARE TO BE ADDRESSED TO THE GENERAL SECRETARIES.

All Drafts and Post-Office Orders remitted to the Mission-House are to be made payable, in London, to the Rev. Elijah Hoole, D.D.

Price One Penny.

FINANCIAL STATEMENT FOR OCTOBER.

To show the desirableness of the payment of Subscriptions to the Missions early in the year, or, as has been frequently urged, in the month of May, and of prompt remittance of all Contributions from the Branches and Districts to the General Treasurers, it may be deemed sufficient to direct attention to the following Statement. One glance will afford evidence that the General Treasurers are still carrying on the business of the Society by borrowed capital, and incurring expense of interest thereon. It is most desirable that they should be relieved from this necessity as much as possible; and this can only be effected by early payments and prompt remittances. We commend the subject to the kind and careful consideration of our friends.

Receipts and Expenditure to October 1st, 1857.

Receipts.	£	s.	d.	*Expenditure.*	£	s.	d.
Home Districts	20,569	6	0	To October 1st, 1857	73,094	14	2
Ireland	902	2	0				
Affiliated Conferences and Foreign Districts	14,266	0	10				
Sundries, Legacies, &c.	5,990	18	11				
Total	41,728	7	9				
Deficiency of Receipts to meet Expenditure to October 1st, 1857.	31,366	6	5				
	73,094	14	2		73,094	14	2

The following are the amounts which have been received from the Home Districts on account of the current year :—

LONDON DISTRICT.	£	s.	d.
City-Road	73	14	3
St. John's-Square	10	0	0
Hackney-Road	22	17	7
Jewin-Street	43	4	5
New-North-Road	17	15	1
Great Queen-Street	68	15	8
King's-Cross	15	0	0
Camden-Town	2	8	0
Kentish-Town	19	1	11
Highgate			
Spitalfields	18	19	5
St. George's	18	0	0
Limehouse	7	17	8
Poplar	90	0	0
Globe-Road	2	4	4
Stratford	2	1	6
Seamen's Chapel	5	12	0
Southwark	45	15	0
Peckham	14	0	0
Silver-Street	4	0	0
Albion-Street	3	9	0
Lambeth	194	0	0
Walworth	12	15	2
Vauxhall	12	5	0
Brixton-Hill	133	1	10
Southville	5	0	1
Waterloo-Road			
Sydenham	6	18	0

	£.	s.	d.
Notwood			
Hinde-Street	24	10	11
Stanhope-Street	25	4	0
Bayswater	11	9	6
Milton-Street			
St. John's Wood	14	10	11
Chelsea	31	6	6
Westminster	8	0	0
Islington	73	15	1
Highbury	18	13	5
Hornsey-Road	4	2	0
Dalston	18	15	0
Hackney	52	0	1
Stoke-Newington	56	5	0
Tottenham	18	15	3
Edmonton	13	10	0
Leyton	2	3	7
Enfield	2	17	0
Deptford	7	10	0
Blackheath	7	0	0
Greenwich	9	13	1
Bromley			
Lewisham			
Woolwich	10	0	0
Hammersmith	16	9	4
Harrow	11	0	0
Croydon	50	5	0
Barking, &c.			
Hertford, &c.	2	19	3
Cambridge	6	0	0

	£	s.	d.
Windsor	10	0	0
Uxbridge	10	10	0
Chelmsford			
Leigh			
Colchester			
Manningtree			
Ipswich			
Hastings	8	10	0
Sevenoaks			
Tunbridge-Wells	10	0	0
Lewes, &c.			
Brighton	11	0	0
St. Alban's			
Guildford, &c.			
Dorking, &c.			
BEDFORD AND NORTHAMPTON DISTRICT.			
Bedford, &c.	28	0	0
Leighton-Buzzard			
Luton, &c.	114	7	3
Dunstable	71	9	7
Aylesbury	4	5	2
St. Neots	5	3	2
Biggleswade			
St. Ives, &c.			
Northampton			
Towcester			
Daventry, &c.			

No. 58. *Third Series.*

WESLEYAN MISSIONARY NOTICES, &c.

OCTOBER, 1858.

BRITISH COLUMBIA.

FOUR Missionaries are to be sent forthwith to the colony of British Columbia, now forming on the Oregon, on Vancouver's Island, and on the shores of North-West America. The importance of this new field of labour, whether as it regards the Colonists or the native Indians, cannot easily be over-rated. The Rev. Enoch Wood, the General Superintendent of the Missions in Canada, having informed the Committee that suitable candidates for the Mission were waiting direction to proceed, has been requested to select and send four "good men and true" (to use his own words) to British Columbia without delay. The President of the Canada Conference, the Rev. Dr. Stinson, proposes to visit British Columbia in 1859.

INDIA.

SOME progress has been made in the selection and preparation of additional Missionaries to India. In our next Number we hope to announce the departure of a part of the promised reinforcement.

MADRAS.—Under date of July 24th, Mr. Jenkins informs us that the conduct of the Police on the occasion of the late riot is in course of being inquired into by the Government. "It is singular," he says, "that since the riot we have had an accession of new boys (to the school) to the number of thirty and upwards; twenty-three of whom are caste boys, chiefly youths of a good age." "We commit ourselves into the hands of God: the late trial has made us do this, we trust, with more earnestness and frequency than formerly."

MYSORE.—It will be learned with great satisfaction that, at the suggestion of Thomas Farmer, Esq., the Committee of the British and Foreign Bible Society have placed at the disposal of the Wesleyan Missionaries in the Mysore, for distribution among persons able to read, through the joint agency of an European and a native Missionary, "Five Thousand copies of each of the four Gospels, in the Canarese language, being Twenty Thousand volumes for so many families; it being stipulated that the said Missionaries will furnish this Committee, through the Committee of the Madras Auxiliary, with a detailed report of the appropriation of the copies."

FIJI.

THE Committee, in common with other friends of Missions, are deeply affected with the claims of the infant churches of Christ in cannibal Fiji. On the last page of this Number will be found an announcement of the departure of seven out of the twelve Ministers promised to the Australasian Conference, with a view to the reinforcement of the Fijian and other Missions under their care.

The open hostility of the Heathen to the Christian population of Fiji is becoming violent and cruel. Sympathy and help, to an unusual degree, are called for in this most distant part of the world. Let the Missionary Teachers, and their people, and the vast multitude of Fijians, converted and unconverted, be remembered in the prayers of the friends of Missions.

SOUTH EASTERN AFRICA.

KAFFRARIA.

THE journal of Mr. Impey's visit to the stations in British Kaffraria and Kaffraria Proper, for the purpose of extending those most useful Missions among the Kaffirs, will command the attention of our readers, and will excite renewed pity and prayer for those who have been so long left without Christian teachers, and thankfulness that "the great work of the Mission in Albany and Kaffraria is everywhere prospering."

Extract of a Letter from the Rev. William Impey, dated Graham's-Town, June 7th, 1858.

MY last letter, addressed to Mr. Osborn, was dated February 13th, and reported the arrival of the party of Missionaries by the "Alice Maud," and the arrangements then made for the appointment of the brethren to their respective Circuits. Since then, I have visited (with one exception) the whole of our stations in the country east of the Kei River, as also those in Tambookie Land and the Queen's-Town district, &c.; and now hasten to forward you a report, however brief, of the condition and prospects of our Mission in those parts.

We left Graham's-Town on the 11th of March, and only reached home again on the 28th of May,—a long, tedious, and yet prosperous, journey. Messrs. Longden, Gedye, and Hargreaves started a few days previously, and awaited our arrival at Mount Coke and King William's Town, from whence we proceeded in company. Mr. Davis accompanied us from Graham's-Town to Fort-Peddie on his way to take charge of the D'Urban station. We were detained one day by the swollen state of the Fish River; and, this involving a Sunday's sojourn on the banks of the river, I preached to the troops stationed at Trompetter's Drift Post, who seemed thankful for the opportunity of attending a religious service. Mr. Davis preached to the party at the waggons. On Monday, 13th, we arrived at D'Urban, and found Mr. Garner waiting to hand over his charge to Mr. Davis. The family of Mr. Garner had already proceeded to Annshaw, the appointment of Mr. Garner. D'Urban is one of our most flourishing Missions. The population of the Fingo settlement here is about thirteen thousand. We have, besides the principal station at D'Urban, three sub-stations; the church numbers three hundred members, with ninety on trial. We propose establishing four additional sub-stations under the care of native Teachers, towards the salary of whom Sir George Grey offers a grant of £25 per annum. The schools here are not in the most satisfactory state, partly owing to the want of efficient Teachers, and partly from the fact that the parents of the children can with difficulty be prevailed upon to relinquish the services of the children in the processes of agriculture and otherwise. The buildings at D'Urban are sadly out of repair; but, as an Industrial School is in process of erection, we hope soon to have a more comfortable residence for the Missionary.

Leaving D'Urban, we proceeded to Mount Coke, and reached this station on the 17th. Of this station I need say but little. In externals it is most creditable to the Society; whilst in the great work of the Missions it is also making satisfactory progress. Our press is here in active operation under the care of Mr. Appleyard, whose only fault is that he works too hard, and is, I fear, wearing himself out by unceasing labour. Mr. Holford assists in the charge of the Circuit, and is rapidly acquiring the Kaffir language. The Watson Institution numbers ten resident pupils, and the day-school a total of ninety-three scholars: there is also an evening-school for adults with about seventy-three in the roll. The Institution youths read to me Exodus vi. in English very creditably. Of course they read Kaffir fluently: they are also making fair progress in writing, arithmetic, and geography.

On Sunday, March 21st, I preached at King William's Town. Our English chapel here is just completed, and is an ornament to the town: it is well filled. We have also a native congregation in the town, and two or three sub-stations and preaching-places amongst the natives residing in the neighbourhood.

We were detained at King William's

waiting for waggons, until the
I am sorry also to say that Mr.
nt, who was to have been one of
ty to proceed eastward, was under
essity of remaining at this place.
ealth of Mrs. Sargeant, which had
precarious for some time previous,
ntirely failed, and it became im-
e to move her. Mr. Sargeant and
nily are still there, and I fear
t any prospect of a speedy change.
ly regret this; for, as stated in my
is letters, we had calculated upon
perience and judgment of Mr.
nt as likely to render most efficient
to the re-occupation of our Trans-
stations. Mr. Sargeant is not,
er, idle; he is affording valuable
Mr. Dugmore, whose health also
qual to the full discharge of the
duties of the Circuit,—in fact the
l men have given their opinion
e (Mr. Dugmore) ought not to
at all.

March 31st we crossed the great
iver. The incidents of the journey
t leave to the pens of our fellow-
lers, to whom they would at least
the charm of novelty. One thing
t remark upon, for it was a matter
eeply affected me, whilst to them
ad never seen the country before,
ht pass unobserved. It was this,
, from the day we left King
am's Town to the day we reached
bury, a distance of more than one
ed and twenty miles,—travelling
gh a country formerly teeming with
itants, I did not see a *single Koffir*,
le kraal, or a *single patch of culti-*
ground. This tract is one *vast*
ness, utterly depopulated by the
l delusion of which you have
, whereby the Kaffir tribes
ttered their cattle and destroyed
means of subsistence. The popu-
that in former days occupied these
, whose cattle grazed these hills, are
ie a people "scattered and peeled."
sands have passed into the colony
k a maintenance by labour amongst
rmers; thousands more have passed
ard to those tribes who have escaped
fearful visitation; and *thousands*
have perished, whose bones now
by the deserted homesteads.
of these sad relics we observed as
aggons passed along. Of a truth
dark places of the earth are full of
abitations of cruelty."

April 2d we passed Butterworth,
ag for a short time near the site of
rmer Mission here. We found a
of Kaffirs under the command of
Major Gawler encamped here, and also a body of mounted police occupying the trading station. This force has been employed to eject Krili and the remnant of his tribe from the country between the Kei and Bashee rivers,—a service which has been most effectually performed, not, I fear, without unnecessary rigour. The policy of this measure of our present Governor I will not now discuss; the effect has been to clear the country of its comparatively few remaining inhabitants; and it is now the design of the Government to fill up the territory by an emigration of Fingoes from the colony, and Kaffirs from British Kaffraria. How far this plan will succeed, remains to be seen; it is not unlikely that a considerable number of Fingoes will be located round Butterworth, in which case we shall resume our occupation of the Mission; but at present such a measure is in abeyance. Mr. Hargreaves, who was to have been stationed at Butterworth, will remain at Clarkebury until some further development of the Governor's plans; and, since Mr. Sargeant has found it impossible to reach the latter place, it is just as well that Mr. Hargreaves should be stationed there.

On April 5th we reached Clarkebury. A number of the station-people came out several miles to meet us, overjoyed at the prospect of the residence of a Missionary amongst them once more. Notwithstanding the long period which has elapsed since the death of Mr. Thomas, during which the people have been as sheep without a shepherd, I was much pleased with the general condition of the station. The population is perhaps as large, if not larger, than it ever was; the congregations good, and the church, though considerably diminished, still numbers about fifty members, distributed into five classes.

The buildings at Clarkebury are in a most dilapidated state. The large chapel erected by the late Mr. Gladwin is falling down, and is, in fact, in so dangerous a condition that I refused to hold any service in it, and cautioned the people against its further occupation. A new chapel must be erected; and Mr. Hargreaves at once opened a subscription-list for that object, and before our return to Clarkebury on the way home, had collected a considerable sum. The dwelling-house, too, requires extensive repairs, to effect which I engaged an artizan; and ere this, I suppose the greater part of the work is completed.

Our party here separated. Mr. Hargreaves remained at Clarkebury. M

and Mrs. Gedye proceeded to Morley. Mr. and Mrs. Longden, myself and wife, travelled together as far as the ford of the Umtata, when they proceeded direct to Buntingville, and we to Shawbury. The distance to each of these stations from Clarkebury is about four days' journey with a waggon.

After crossing the Umtata, I made a detour on horseback for the purpose of visiting the site of Beechamwood, where our late brother Thomas met his lamentable end. The station, and indeed the whole neighbourhood, is quite deserted; not a soul near. It was with some difficulty that we found the grave of our departed brother. The houses are burnt down, and, with the exception of the garden-fence, and the trees which stand amid the rank grass, little remains to mark the spot.

It was a most unfortunate selection of a site for our Mission; for, though a beautiful spot, and possessing natural advantages of no ordinary kind, it is situate in the very centre of a disputed border-land, and at the very time of the formation of the station no less than three Chiefs remonstrated against its occupation on this very ground. I am convinced that it was a false step,—and dearly have we paid for it. Had the country been previously populated, presenting a fresh and promising field for Missionary labour, it would have been a different thing; but this was not the case. A number of people, drawn from existing stations, moved to this locality, mainly because of the superior physical recommendations it possessed, regardless of the one fatal objection that it could never, under existing circumstances, be a land of *peace*. One of the Native Teachers, who had resided here at the time of Mr. Thomas's death, and who himself had lost a son in one of the attacks made on the station, had commenced building a hut in the hope of our resuming the station; but when I met him at Shawbury, I told him that such a measure was out of the question, and appointed him to another locality.

Wednesday, April 14th, we arrived at Shawbury, situated on a small stream which runs into the Tsitsa. The Tsitsa is, without exception, the finest river I have seen in South Africa, and the portion of it in the immediate vicinity of Shawbury is densely populated.

The Shawbury people came out to meet us in full costume, with their shields and assegais, horses and guns; and, in the exuberance of their joy, gave us a reception more like that of the entrance of a General into some garrison, than of a peaceable Missionary into a station. A salute was fired by such as owned fire-arms; and as some of the guns were *shotted*, and the balls whistled in the air, we felt this mark of respect to be more complimentary than safe. This is a very promising Mission. We have a good chapel here, but no permanent Mission-house. Everything is very creditable to the Native Teacher, who for so long a time has been left in charge of this station. There is also a schoolmaster, who has a day-school of about seventy children; but, like so many of our schools in Kaffirland, this school is in a very inefficient state. Good Teachers, and a better supply of school material, are everywhere wanted.

The only station which I was unable to visit is a sub-station connected with Shawbury, at which Mr. Hulley, a Catechist, resides. This station is with the Amabaca tribe, and is about thirty miles from Shawbury; but so bad a road, that it would have occupied several days to visit it. Mr. Hulley subsequently met me at the Umtata, when we discussed several important matters connected with the conduct of our Mission there.

Leaving Shawbury, we proceeded to Buntingville, which place we reached on Saturday, April 17th.

The cattle disease, which has been so prevalent in the colony and part of Kaffirland, has not yet reached this part, and the people are consequently much afraid of its introduction. Cattle from other parts are not permitted to pass the limits of the tribe, and we were therefore obliged to leave our own oxen a distance of some ten or twelve miles away from the station, and engage fresh oxen to convey the waggon thither. The man brought his own cattle and gear, and even proceeded to wash the pole of the waggon to prevent infection.

Buntingville is the only station that has continued to have a resident Missionary. Mr. C. White has been here for some years. We consequently found things in a more prosperous condition than on those stations which have been left without a Missionary. The buildings require, however, considerable repair, and some enlargement. I had here the pleasure to meet Mr. Jenkins, from Palmerton. The stations of Palmerton and Buntingville are both with the same tribe, the Amampondo; but Methodistically they are in separate Districts; the former in the Natal District, and the latter in the Albany and Kaffraria Dis-

trict. This is in many respects an undesirable arrangement, and I hope some day to see it altered. Mr. John Longden remains at Buntingville, and Mr. C. White proceeds to Shawbury.

Re-crossing the Umtata, we next visited Morley, and found Mr. and Mrs. Gedye almost settled there. The route to Morley from Buntingville on horseback is but a distance of about thirty miles; with the waggon it occupied us four days. This difference arises from the impracticability of crossing the river with a waggon, except at the one ford which is far up the stream. Morley, like Clarkebury, has now a population considerably increased by those causes which have operated so prejudicially in British Kaffraria. Mr. Gedye has entered upon his work with spirit, and with every prospect of success.

It has been arranged that the people of the Umdumbi, amongst whom we have a number of members, should move to the vicinity of Morley. The place they have occupied hitherto is, in consequence of tribal wars, no longer safe for them; whilst that to which they will remove is in every respect a desirable one, and more especially as they will now be within reach of a much greater amount of pastoral care than before.

Several minor arrangements have been made, tending, I trust, to the advancement of our great work; but I fear to detail these, lest my communication become wearisome.

I believe our re-occupation of these stations has been made at a most favourable juncture; that we are finding a "people prepared of the Lord;" and that "the time, the set time, to favour the land" is come.

Re-passing Clarkebury, where we found Mr. Hargreaves actively engaged in his work, we crossed the mountain-range, and entered the upper Tambookie district. My first object was to reach the station occupied by Mr. Wakeford; and, whilst at Clarkebury, I had asked the Chief Joey to give me a guide to that place. A guide was accordingly provided; but we discovered on the second day of our journey that he knew absolutely nothing of the route we ought to travel. The consequence was that, instead of reaching Mr. Wakeford's, we arrived, after four days' journey, at one of the Church of England Missions called St. Mark's, under the care of the Rev. Mr. Waters: this was at least two days' journey out of our way, and was a great disappointment. Mr. Waters received us very kindly, and showed us every attention. Besides Mr. Waters, there is a large staff of agents in this Mission, which appears to be a flourishing one. A few months ago a serious calamity occurred in the burning down of the Mission-house; whereby much property was destroyed. Part of the premises consisted of an iron house; but this too was totally destroyed. I attended evening prayers in the small chapel, which was filled with an attentive congregation. Our translation of the Liturgy was used, portions of which were chanted and intoned with effect. Mr. Waters has above one hundred Kaffir children under his care, who are supported at the expense of the Government, being principally orphans and children of destitute parents, the victims of the oft-referred-to delusion.

Leaving Mr. Waters, and passing through a most beautiful but deserted tract, we passed the residence of Mr. Hutt, another Missionary of the English Church, and the following day, May 6th, reached the White Kei, and were hospitably entertained by Mr. Warner, the Tambookie Agent. We have here no accredited Agent; but there is a neat chapel, a good congregation, and an encouraging school. I preached in the evening, when the chapel was well filled. There is a Society of about fifty members, who are visited by the Preacher at Queen's-Town. The school is under the care of Mrs. Warner and Miss Stanford, (sister-in-law to Mr. Warner,) whose efforts to raise the people are most praiseworthy. There is a fine lad who acts as master, and for whom it is most desirable to obtain some further training.

Mr. Wakeford resides about twelve miles from the White Kei, with Tyopo's tribe. The station is scarcely as yet a year old, but is in every respect a promising one. Mr. Wakeford has worked hard. A neat cottage has been erected, with out-buildings, a street of very respectable native houses has been formed, a watercourse cut, and a considerable amount of land brought under cultivation. A chapel must now be erected, towards which I have promised, as a grant from the Society, the door and windows; the rest must be provided by the people themselves.

From the White Kei, in order to reach Queen's-Town by Sunday, it was necessary for the waggons to cross a neck of mountain-range, which at first glance appeared almost impassable. The ordinary route makes a detour of above twenty miles. Anxious to spend the Sabbath at Queen's-Town, we made at

venture (and with success) over such a road, as no merely English travellers have ever seen.

Sunday, May 9th, we spent at Queen's-Town. The congregations here, both English and native, are good; the former so large that it has become necessary to build another chapel for the accommodation thereof. On Monday I visited the native day-school, which has been but lately commenced. It numbers about forty scholars, and is steadily on the increase. In company with Mr. Chapman, I also visited a Kaffir under sentence of death for the murder of two boys, who unwittingly discovered him in a sheep-stealing affair.

Leaving Queen's-Town, we next visited Lesseyton, where Mr. Bertram resides. An Industrial School is in progress here. Nothing can be more delightful than a visit to this place, which is truly a model station. The condition of the people, the style of their houses, (many of which, were they in Graham's-Town, would realize a rental of £25 to £30 a year,) the appearance of comfort and respectability everywhere, all testify that "godliness is profitable unto all things." The day-school is in advance of some that we have; but *it* might be better under the care of a competent and well-trained Teacher.

Our next station was Kamastone, where Mr. Shepstone is in charge. This also is a very flourishing Mission. The residents are principally Fingoes. From Kamastone we journeyed across the perilous Kat Berg, and on Saturday, May 22d, arrived at Heald-Town. Of Heald-Town and Fort-Beaufort I need say nothing at present, as you are doubtless well acquainted with the condition of these stations.

On Friday, May 28th, we reached home, after an absence of nearly three months, the whole of which time we have been almost incessantly travelling; and yet, by the good providence of God, without *one* serious hinderance or *one* accident of moment! The Lord "hath dealt bountifully with his servants, according to his word."

In conclusion, I may state my belief that the great work of the Mission in the Albany and Kaffraria District is *everywhere* prospering. The Lord is visiting his heritage, and in many places we have "showers of blessing." One matter alone gives me much concern; namely, the increasing want we experience of a more efficient school-system. We want better masters, and these we can only obtain by an increased expenditure. Alas! this *res angusta domi*.

Of the work in the Bechuana and Northern Section of the District I must not now speak. The Basouta war, of which you have doubtless heard, will, I fear, seriously affect our Missions there.

There are several other matters on which I am anxious to write, but must not prolong this already too lengthy communication.

FINANCIAL.

The re-occupation of our stations east of the Kei, will, as I have before stated, involve serious additional expense. At Clarkebury, Morley, and Buntingville, the Mission-houses require extensive repairs; in each instance the house needs to be re-thatched. I have authorized an expenditure on each station of not more than £50. The repairs of the chapels I have thrown upon the natives themselves, and believe it will be felt by them to be a duty to assist thus much. At Shawbury it will be necessary to build a Mission-house; the cottage, at present there, is merely a temporary one, and is altogether inadequate as a comfortable residence.

The cost of the removals will also be great. The waggon-hire for the party from Port-Elizabeth to the stations is very high. I have also been obliged to purchase oxen and one waggon, for the purpose of conveying one of the Missionaries. Oxen, which a few years ago could readily be purchased for £3 per head, now cost £10. 10*s*.

On examination, I found that the stations were nearly destitute of furniture; and, as this subject is one of constant annoyance, as well as of serious expense, especially on the occasion of changes of appointments, I have made an arrangement with the brethren beyond the Kei, which (should it meet with the approval of the Committee) will be a comfort, and moreover I believe a saving to all parties. I trust the plan will meet with your approval, convinced, as I am, that it will be best for all parties concerned.

Our utmost efforts shall be made to keep down the expenditure to the very lowest point; but we are a large District, and I believe you will find, upon comparison, that our scale of expenditure is as favourable to the Society's funds, (if not more so,) as that of any foreign District.

Extract of a Letter from the Rev. Edwin Gedye, dated Morley, May 28th, 1853.

It is with great pleasure that I take an early opportunity of informing you that, after a long and tedious, though, I trust, not unprofitable, delay, (on account of the unsettled state of one portion of Kaffraria Proper,) we have safely reached the place of our appointment.

The journey from King William's Town to this place was rather protracted, we having been obliged to spend fifteen days in the waggons; but, through the good providence of God, although exposed to a great many dangers, both my wife and myself have reached our destination safely, and in the full enjoyment of good health.

We found the station altogether in a very neglected and pitiable condition. The place has been in charge of a Native Teacher, who had only been accustomed to conduct public service twice on the Sabbath, and none during the week. No public collections had been made since the removal of the last Minister, except at the annual Missionary Meeting, nor had there been either class or ticket money collected from the members of the Society. Both the day and Sabbath schools were also very imperfectly conducted, very few of the children being taught any other than the Kaffir alphabet. The Mission-buildings, both chapel and dwelling-house, were in a dilapidated state,—windows more than one-half broken, doors with scarcely a lock on them, roof quite worn out, and the whole of the premises entirely destitute of anything like a fence, the ground around being all overgrown with weeds and shrubs; indeed, the appearance of the entire station told us plainly that we were to commence our labours upon the neglected ruins of what once had been a prosperous and flourishing Mission-station.

On Sunday, April 11th, the day after our arrival, I preached twice in the station chapel, through an interpreter, to crowded and attentive congregations, nearly the whole of whom were clothed only in either a blanket or skin; and during the week held a Leaders'-Meeting, and commenced giving the March quarterly tickets to the members of Society. There were twenty-seven members regularly meeting in class, under the care of three Leaders; and four persons in the catechumen class, who have been on trial for membership nearly three years, the whole of whom are, I believe, living in the enjoyment of justifying faith, having "peace with God, through our Lord Jesus Christ." I at once introduced our weekly and quarterly payments into the classes, and have succeeded in obtaining 12*s.* 6*d.* as ticket-money for the March quarter. I have also made arrangements for holding regular public services three times on the Sunday, and three mornings during the week, which have since been well attended. We can hold no evening services, having neither candles nor candlesticks for the purpose.

There is not a Local Preacher in the Circuit; so that up to this time we have been unable to extend our operations beyond the limits of the station; and, without doing so, there is ample scope for a considerable amount of native agency, as there are residing on the station-grounds from two to three thousand souls, only about four hundred and fifty of whom can be seated in our chapel at the same time.

It is very sad to look upon the changes which must have taken place among the people residing on the station-land since they have been left without a Missionary. Good wattled houses which were built under the direction of those who formerly laboured here, either have fallen or are now falling into ruins; and the people, being discouraged by the long absence of a Minister, have fallen back into their native habits, and become contented to reside in miserably constructed huts; and, instead of striving to obtain good clothing, they rest satisfied with a blanket, accompanied by a few native ornaments; and many of them have so far gone back as to smear their bodies with red clay and grease, a practice which has never been countenanced on any of our Mission-stations. But there is great reason to hope that, through the Divine blessing resting upon our labours, a better state of things will speedily be brought about.

To us it is a matter of thankfulness and encouragement that arrangements have been made for the re-occupation of *all* our stations in this part; and although we are but a small and very inadequate supply for such a country, so thickly populated, we hope and pray that we may be made the instruments of good to many souls who, up to the present

time, have been living in savage darkness,

> "Without one cheering beam of hope,
> Or spark of glimmering day."

We have before us the prospect of shortly establishing two sub-stations within reasonable reach of the Mission-house, to be in charge of resident Native Teachers, under the superintendence of the Missionary; and by establishing these places amid a large surrounding population, had we a good staff of local agency, access might be had to thousands of Heathen who are even now as ignorant as the beasts that perish, having never heard the sound of that Gospel which is able to make them wise unto salvation.

A few days after our arrival here I was visited by an intelligent young Chief, accompanied by a large retinue, the whole of whom were covered only with blankets, besides a quantity of beads, and such like. The object of his visit was to ask for a Missionary to come and reside among his people. He told me he thought the people of England must have forgotten him, as he had been long crying for a Missionary, as had his father before him; and now several had been sent out, but none for him. I told him he was not forgotten, and that Missionaries were sent, not to individual Chiefs, but to as many people as were within our reach, our commission from Christ being, "Go ye into *all* the world, and preach the Gospel to *every* creature." I also informed him that if he and his people were at all accessible, I would visit them as soon as possible, and preach to them. After a long conversation, he thanked me for my words, which he said were very good, and told me that, although I looked very young, I was his father; and that, if I would visit and preach to him and his people, he would do as I said.

This same Chief also applied to our General Superintendent, the Rev. William Impey, for a Missionary, when he was passing through his country; and as he is at the head of a very extensive tribe, it was thought advisable to locate a Native Teacher amongst them, in connexion with this Circuit, at a place nearly twenty miles from here; but as it has since appeared that he is living in a part of the country, the possession of which is disputed by another tribe, the Chief of which is opposed to our going among them, I fear we shall be obliged to forego these intentions for a considerable time.

The four persons who have been so long under instruction, as candidates for membership, were baptized on Sunday last, and thus publicly acknowledged as members of the church of Christ. The whole of the services during the day were interesting, and I trust also profitable to many present. In the morning at sunrise, we held our usual prayer-meeting, which was well attended; when *special* prayer was made for the revival of the work of God, and for his blessing to rest upon the services of the day. In the forenoon, after reading our abridgment of the Church service, as translated into Kaffir, I preached, through an interpreter, to a crowded congregation, on the subject of baptism, from Matthew xxviii. 19: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." In the afternoon I again delivered an address, and administered the sacrament of baptism. Several present were much affected during the ceremony; and I hope that not a few have received lasting benefit. At the conclusion of this service, we held a love-feast, at which the attendance of any who were desirous of obtaining salvation was invited. All the members of Society, and a few others, remained. Nearly all present spoke very pleasingly of their conversion and present experience; and many gave expression to their gratitude and delight at being again favoured with a Missionary to reside in their midst. I was much encouraged at the conclusion by a middle-aged man coming forward, and expressing a desire to be received into the catechumen class. He said he had been long thinking about Christ, and now wanted to be his servant. At present he is the only person meeting in that class; but we are looking upward, hoping that this is but the earnest of a speedy and abundant outpouring of the Holy Spirit.

Our constant prayer to our heavenly Father is, that the set time to favour this country may soon arrive. May He grant unto us an increase of mighty, all-prevailing faith, and may we be greatly encouraged and stimulated by seeing the pleasure of the Lord prospering in our hands!

NATAL.

Extract of a Letter from the Rev. Joseph Gaskin, dated D'Urban, June 4th, 1858.

You will be glad to learn that the work of God in this Circuit continues to manifest signs of increasing interest. Since I last wrote you, the anniversary of the Verulam day-school has been held, a new chapel has been opened at Umhlanga, and the Sunday-school anniversary at D'Urban has been held. On all these occasions, great interest was manifested, and we hope the Divine blessing rendered profitable the services connected with them.

The annual examination of the Verulam school was conducted by Dr. Blaine, the Resident Magistrate, and myself. The progress of the children was most satisfactory, and the Magistrate was so pleased with one of the elder boys, that he spontaneously presented him with a reward in the public meeting which followed. The Kaffir children are also taught in this school with the English children, but do not seem to make much progress, with the exception of one or two, who have got into the higher classes. We want very much a good school for the native children at Verulam, as well as a Missionary for the station,—indeed I fear the worst results to our native cause there unless something is done at once. I fear the people will disperse and seek to get land in other parts of the colony, or settle near some of the American Mission-stations, unless they get a Missionary this year.

The Government has granted £40 per annum towards the support of Verulam day-school, and this year gives £50 on condition that a similar amount is raised on the spot from private sources. I feared there would be some difficulty in accomplishing this in so small a village; but my apprehensions were dissipated at the meeting, where more than £60 was promised.

The little chapel near the river Umhlanga, built on a plot of ground presented to the Society by Mr. Smerdon, was opened on Easter Monday. Most of the inhabitants within a circuit of several miles,—with many friends from D'Urban and Verulam,—were present, and composed a congregation far larger than could be accommodated in the chapel. I preached from Psalm lxxxvii. 2. In the afternoon a tea-meeting was held, the proceeds of which, with the collection, cleared off the balance which remained, and placed a small amount in the hands of the Treasurer.

On the 16th of May, the anniversary sermons were preached in aid of the D'Urban Sabbath-school. I occupied the pulpit in the morning, and the Rev. G. Y. Jeffreys, Congregational Minister, in the evening. The attendance on both occasions was excellent, our new chapel being crowded in the evening, as the Congregational chapel was closed. In the afternoon the children were publicly examined on the parable of the Prodigal Son, before a crowded audience, and acquitted themselves well. On Monday the public tea-meeting was held, and on Tuesday the children were taken in waggons a few miles into the country, where they were regaled with tea, cake, and oranges, and their rewards distributed. They spent the day in innocent mirth, and returned in the evening, no accident nor untoward circumstance having occurred to mar the perfect harmony and enjoyment of this the closing scene of the happy anniversary of 1858.

During the coming week, we have resolved to hold special religious services with a view to promote a better state of feeling in the Society, and awaken increased attention to spiritual things in the population generally. On Sunday next the sacrament will be administered after the morning service, and a public prayer-meeting will be held after preaching in the evening. On every morning of the ensuing week prayer-meetings are to be held at seven o'clock, and on every evening at seven a meeting for exhortation and prayer,—a lovefeast to be held on the following Sunday afternoon. We are earnestly praying that the Divine blessing may rest upon us; that the heavens may be opened; that sinners may be converted; and that the work of the Lord may revive. O Lord, we pray thee, send us prosperity!

I am very much embarrassed with the native work here. It grieves my soul to be unable to do what is necessary, not for progress and increased prosperity, but to maintain the ground already gained. The increased importance of the English cause here and in the country places of the Circuit, almost entirely absorbing my time and attention, renders

it impossible for me to do much in the native department. We wait in hope that you will send help.

Mrs. Gaskin and our little ones are at Verulam. A change we felt to be very necessary after the great heat of the summer. They are feeling the benefit of country air. I still crave an interest in the prayers of all the friends of Missions.

SOUTH AMERICA.

ESSEQUIBO.

Extract of a Letter from the Rev. J. S. Shrewsbury, dated Anna Regina, June 30th, 1858.

HAVING been instructed by the Chairman to write to you quarterly, and this being the end of the June Methodistic quarter, I write a line or two, although I have only occupied this station for five weeks. We have here a wide and promising field of labour; and I trust that the Lord will accompany our efforts with his blessing. I send you the journal which I have made since I came here.

May 26th, 1858.—I arrived at Anna Regina. We were very kindly received by the Manager, Mr. Light, with whom we dined that evening, and who insisted on our taking lodgings at his house for the night, our bedding, &c., not having come on shore.

28th.—Yesterday and to-day I have been busy, unpacking and arranging the furniture, &c.

29th.—Preparation for the Sabbath. I read, likewise, several chapters of Watson's Institutes.

Sunday, 30th.—The morning was very wet, threatening altogether to break up the services: nevertheless, there was a tolerably good attendance. I visited the school in the afternoon, overlooking all the classes, and hearing some of the boys and girls read. A few read tolerably well, but only a few. I gave them an address, founded on the Bible lesson, Psalm xxiii. 4; after which I closed the school. The evening proved fair; and, long before service-time, the people flocked to the preaching-room, reminding one of the expression, "fly as doves to their windows." The room was filled with a very devout and attentive audience, to which I discoursed from Isaiah lv. 6, 7. Perhaps there were present between three and four hundred souls. May the bread cast upon the waters be seen after many days!

31st.—I was called to see a woman in the sick-house. She was evidently near her end. She had lived in sin, and had five children by a man with whom she had lived. I spoke to her of her sins, and pointed her to the Saviour. She was unable to talk, on account of pain and weakness. I prayed with her, and requested that, if she rallied at all, I should be again sent for; but I learnt that she died shortly afterwards.

June 2d.—I held a service at five o'clock this morning. It was exceedingly wet; yet I had between twenty and thirty persons. After extemporaneous prayer, I read the Litany. I preached in the evening. The weather was very unfavourable; so much so, that I expected no one to be out, especially considering the state of the roads; yet about one hundred were assembled to hear the word of life. Surely this people must be desirous of instruction, when they will wade through so much mud and water to the house of the Lord. What a reflection this on the conduct of some who have been long blessed with spiritual privileges, who yet allow the veriest trifles to keep them from the means of grace! I preached from Psalm cxxviii. 1. After preaching, I read the Rules of the Society, making such remarks as seemed suitable under the circumstances. I hope to commence a class-meeting with three or four on Monday night next. There are a few seriously-disposed persons, who would be glad of the instruction to be obtained at such a means of grace, and who will, no doubt, avail themselves of it as soon as they understand the matter.

Sunday, 6th.—I preached in the morning and evening to large and attentive congregations. In the afternoon I visited the Sabbath-school. There is a great lack of Teachers; but I hope soon to supply that defect. There is a wide field of operations here. May the Lord pour down abundantly of his Holy Spirit, and make this wilderness as the garden of the Lord!

7th.—The weather to-day very much affected the attendance of the children in the school. This evening I commenced a class-meeting with five persons.—Mrs.

Shrewsbury, the School-Teacher, a member from the George-Town Circuit, who is working here at present, and is likely to do so for some time, and two others. May the little one become a thousand, and the small one a strong nation!

9th.—I held service this morning at five o'clock. I feel the want of one or two praying ones. I cannot hold a prayer-meeting for want of efficient help. I preached in the evening. There was a tolerable muster, considering the state of the weather.

10th.—I rode to Queen's-Town, and joined together a couple in holy matrimony.

Sunday, 13th.—I rode to Daniel's-Town, where I preached to about fourteen persons at eight o'clock A.M. We must not despise the day of small things. This is but the commencement: who can tell the issue? I preached at Anna Regina at eleven, and at seven in the evening. May the seed sown prove to have been cast into good ground! I visited the school in the afternoon.

14th.—I visited some of the people at Bush-Lot this afternoon, and found many that never went to any place of worship, who promised to come and hear the word of life, and some who were living together in sin promised to get married. I gave out that I would preach there to-morrow evening. In the evening we had our class-meeting at Anna Regina. Three other seriously-disposed persons came to the meeting; to whom, when the meeting was over, I gave a short address, and furnished each with a copy of the Rules of the Society, requesting them to read them, and to see whether they thought they could conform to them; as our venerable Founder said, "not mend them, but keep them." There are two others, a man and woman, who are under concern for their spiritual state, and would be glad to unite with us; but, at present, they cannot be admitted, because they are living in concubinage. They promise to be married shortly.

15th.—I preached at Bush-Lot this evening, and had a large and very attentive company. I trust that the word shall not have been preached in vain.

17th.—I rode to Queen's-Town, to marry a couple.

19th.—I spent a part of this afternoon in visiting some of the people on the estate. Saturday, though not so desirable a day for visiting on my own account, is yet the best day for the Estate people, as it is their idle day, and they are then most likely to be found at home. I visited some of the Coolies, taking each house, *seriatim*, whatever kind of tenant. To these poor deluded people I spoke of the love of God. Some of them promised to send their children to school, and one or two said they would attend the service. Many of them speak English very well. Just now they are parading the place with their idols; and until their present ceremonies are ended they are not likely to pay much practical attention to spiritual things. Inaccessible, however, as they appear to be, they are not beyond the power of grace, nor without the bounds of the promises.

20th.—I rode to Daniel's-Town to preach at eight o'clock in the morning. Several expressed their desire to be united with us in church-fellowship; to whom I answered that I would come over to preach on Thursday evening, and wished them to meet me an hour before service, that I might converse with them. I returned to Anna Regina, where I preached to large congregations, morning and night. I visited the Sabbath-school in the afternoon, addressed the children, and closed the school. Our schools, both Sabbath and day, are promising. Mrs. Shrewsbury took a few adult females in the afternoon, to read to them, and instruct them in the things of God. "Blessed are ye that sow beside all waters."

21st.—This evening I met the class. The three persons who came last Monday evening returned this evening, expressing their determination to cast in their lot with us. They had read the rules, and would endeavour, by God's grace, to keep them. We had a profitable meeting. May the little one become a thousand! How encouraging are the promises of God! I often think of Isaiah lv., a most magnificent chapter, containing glorious promises for the church of God.

22d.—I preached at Bush-Lot this evening.

23d.—The Coolies are at present busy with their festival. They parade the roads about the Estate for three or four days, with miniature temples, made of bamboos, and of different sizes and shapes, each one containing an idol, which they have for some time been busy constructing. This is the last day of their ceremonies; and so, according to their custom, having finished, they have buried their idols in some secret spot, and have broken up the temples, and thrown them into the water. I spoke to some of those who understood English, respecting the folly of their

proceedings, and pointed out to them that what they worshipped could not be God, for it could not walk nor move, and, consequently, could not help them; that they had made it themselves, and were obliged to carry it about,—it had no life in it. One of them assured me that it was beneficial to pray to it, and offer it sugar, &c.; for if he was sick, and prayed to it, he got better. I pointed out to him the effect of imagination. He was not convinced; which shows that, however proper it may be to talk to and reason with them, all our hope for benefiting these poor deluded people is in the power and energy of the Spirit of God. He can open their blind eyes, and doubtless he will. The obstacles to their conversion may appear insuperable to sense; but the eye of faith casts its steady glance upon the sure word of promise, "Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight; and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." The slothful man saith, "There is a lion in the way;" but

> "Faith, mighty faith, the promise sees,
> And looks to that alone;
> Laughs at impossibilities,
> And cries, 'It shall be done.'"

Another referred me to the practice of the Romish Church, which had its images, &c., and remarked that they were Englishmen; to which I replied, that the fact of their being Englishmen did not make them good, nor their actions right, and that the worship of images was contrary to the book of God. What a responsibility attaches to the word "Englishman!" How the Heathen world looks to us for an example! Can anything more clearly demonstrate that Romanism is but refined Heathenism, than the seizure of the practice of the Church of Rome, by a Heathen man, to defend his own idolatry? I asked some if they could read. They said they could not read English, but that, if they had the Bible in their own language, they would read it. Who could tell the result? If the British and Foreign Bible Society had any Bibles or Testaments in their language, and would send me a few, I think I could distribute them to advantage; and there is no doubt but that good would follow. There are over four hundred Coolies on this Estate alone; and all the Estates along this coast are supplied with them.

Sunday, 27th.—I preached at Daniel's-Town this morning; and in returning got thoroughly drenched; in addition to which, my horse stumbled with me, and I was thrown off. But, thanks be to God, I was not injured. "Thou, Lord, preservest both man and beast." I preached at Anna Regina at eleven A.M., and at seven P.M. So far as my own experience is concerned, it is one of the best Sabbaths that I have had for a long time. I was greatly blessed in preaching the word, and experienced the truth of the declaration, "He that watereth others, shall be watered also himself." I trust that the bread cast upon the waters shall be seen after many days. The congregations were small, but quite as large as I could expect in such heavy weather as we at present have, and with such dreadful roads. The weather of late has seriously affected both our Sunday and day schools.

28th.—I was unable to visit the people to-day, in consequence of the weather. Indeed, if there had been no rain during the day, such is the state of the roads, and the situation of their houses, some of them being like little islands, surrounded by water, that, unless one were prepared to go more than ancle-deep in mud, and sometimes almost knee-deep in water, it is impossible to visit them. In the evening I met such members of the class as, living near at hand, managed to get here, despite the weather. We had a profitable meeting. "Where two or three are met together in my name, there am I in the midst of them."

29th.—I preached this evening in the Negro yard, which was almost inaccessible on account of the mud and water. The room was full, and the congregation attentive.

30th.—I held a service here this morning at five o'clock. After singing and extemporaneous prayer, I read the Litany. Our number was small. I have to bury an old woman this afternoon that I visited on Saturday, and to preach at Anna Regina this evening.

The above is the extent of my journal for the five weeks that I have been here. I hope, during the September quarter, that the Lord will remember us for good, and visit us with like plenteous effusions of his Spirit to those we read of in connexion with the churches in the United States; and that, if I am spared to its close, I shall have to report the conversion and salvation of hundreds. "Who is sufficient for these things?" "Not by might, nor by power, but by my

Spirit, saith the Lord of hosts." "Come from the four winds, thou breath of the Lord, and breathe upon these slain, that they may live." I solicit an interest in your prayers on our behalf, and on behalf of the people of this Estate.

WEST INDIES.

HAYTI.

Extract of a Letter from the Rev. Mark B. Bird, dated Port-au-Prince, July 10th, 1858.

THE half-yearly public examination of our school took place last week, on the 28th of June; and on the 1st of July all was entirely open to the public, announcements having been previously made to that effect in the weekly newspapers of this city. The whole was carried on in the presence of the Government representative, chosen for that occasion by the suitable authorities; which distinguished individual was the Baron Damier, who not long since was the representative of this Government at the Court of St. James's.

After singing and prayer, the Bible-lesson was conducted by our Head Master, the subject being, "Cast thy bread upon the waters," &c.; a well-managed and interesting lesson. The examinations in the different branches of literature was conducted by the respective Professors in charge; the Master for French, Latin, and Greek being a native of France, and fully furnished with all literary credentials; the Master of mathematics being a black Haytian of acknowledged ability, with also two or three others, natives of the country; the department of science resting entirely with the Head Master. Upon the whole, these examinations gave great satisfaction, and I trust will be productive of some good effect upon the public mind with regard to our establishment in general.

In Hayti, a half-yearly examination is entirely out of the usual course of things, and has been established amongst us simply to convince the public that we are in earnest in our work, to bring out the merits of our institution, and draw public attention to it. Our half-yearly examination, therefore, is not followed by any vacation, for the simple reason that, if we closed our school while all the others were open and in full work, the children would soon be sent elsewhere, so that at the end of the vacation all would probably disappear. Our Head Master, however, is allowed to recruit his strength by a change of air, the school in the mean time being carried on by myself and the Under Master, who, so far, shows himself to be a worthy man. We have, it is true, but ten boarders, notwithstanding our fair prospects, at the beginning of last year, of at least three times that number. In all, we have now between eighty and ninety scholars. This is, indeed, far from what we had hoped to see by this time, and from what we most certainly should have seen, under more favourable circumstances; and yet, all things considered, we may be thankful that all is so well with us as it is. Our disappointment as to the increase of our numbers inevitably affects our income; and I greatly fear that we shall be deficient this year, as we were last. We, however, are labouring and toiling for the best, and are willing to continue to do so. The great financial crisis which has so shaken the commercial interests of the world has greatly distressed the commercial interests of Hayti; so that our hopes and prospects of subscriptions for this year are again dull and painful. We had, indeed, fully calculated on a surplus of income from the school; and certainly we were fully justified in this hope in the commencement of 1857. This would greatly have helped us in our debt, which pressed heavily upon us; but in this we have been painfully disappointed, by circumstances which I need not recapitulate here.

It has already, for some time past, been in contemplation to establish a girls' boarding-school on our Mission-premises at Port-au-Prince: for such an undertaking we might doubtless get considerable help on the spot. It is, indeed, true, that the majority of the community in which we live are Roman Catholics; but it is also true, that our Mission in this country has gained great confidence; nor have we ever failed to get help, in the carrying out of our plans, from men of all creeds that are about us. But having already obtained considerable help from many Christian friends

of the United States, of various denominations, I am anxious to pass that way on my approaching visit to Europe; the more so, as the expense of my journey by that route will be no more than from Port-au-Prince to Southampton; for it must be remembered that an expensive and tedious land-journey must be performed from Port-au-Prince, before reaching the packet which leaves Hayti for England. My heart's desire, therefore, is, to lay the case of this Mission before the Christian public of America, by means of public meetings for that purpose, which should be held on neutral ground, where all denominations might meet. It would also be my wish that, on my return to this country, should this be the will of God, to touch again at the States, continue the pleadings in behalf of our cause here, and, if possible, take from the States the prepared frame of a suitable building for our girls' establishment at Port-au-Prince. In all this, however, I should wish to act in harmony with the views and feelings of our Committee; and shall therefore be glad of any observations which you may think the case requires, and of any letters of recommendation which you may deem necessary for the accomplishment of this great object. Several friends in the States are aware that such a plan has been proposed, and have greatly encouraged me. The land for this purpose is already purchased here; and I have every impression that such an undertaking will be crowned by the Divine blessing, as all our plans hitherto have been.

With regard to our greater work, that of calling sinners to repentance by the preaching of the Gospel, we are creeping slowly on. Would, indeed, that we were moving on more rapidly in this respect! It was my lot to visit the neighbouring town of Leogane the other day, having been called there for the marriage of two of our members residing at that place. On this occasion a great and interesting opening for the introduction of the Gospel presented itself. Had we but another Missionary residing at Port-au-Prince, we could visit both this and many other places occasionally, and by this means gradually introduce the Gospel to different parts of the country; for, although the permanent establishment of a Mission might be objected to in the interior, a transient visit could not be objected to. It is upon this ground that our last District-Meeting recommended that at each station an additional Missionary should be afforded. Hayti is not, indeed, fully open to the Christian churches of America and England; but it is sufficiently open to do far more than we are now doing. Upon the plan proposed, which, I trust, will be ultimately carried out, as recommended by our last District-Meeting, much good might be accomplished. God grant that the time to favour Hayti may soon come!

FIJI.

THE Australasian "Notices," for July, 1858, contain special reference to the death of the Rev. John Crawford, a valued Missionary, and the exigencies of the work in Fiji.

WE commend the following communication of the Rev. Joseph Waterhouse to the practical consideration of our friends. The Committee would rejoice to supply the wants of Fiji; but it rests with the religious public to say whether the pecuniary means shall be placed at their disposal:—

Letter of the Rev. Joseph Waterhouse, dated Hobart-Town, June 8th, 1858.

WHAT deeply distressing news is this from Fiji! The Rev. John Crawford, who had come to our aid so recently, has been taken to his eternal reward! He offered himself for Fiji at the time of the Rev. Robert Young's visit to Australia, but was not appointed to the islands until the Conference of 1857. When he sighted the land of his choice, he was so affected that he burst into tears. During our District-Meeting, he evinced a spirit essentially Missionary, and received with cheerfulness an appointment to a station involved in all the horrors of savage warfare. In his letter addressed to you, he says, "I feel, for the first time since I entered the work, that I am *at home*." He promptly applied himself to the acquisition of the language, the instruction of the natives, and the repairing of the Circuit boat. In the midst of his maiden labours, he was seized with dysentery, which carried him off within

six weeks. He triumphed over the last enemy, death, and his early grave says to his former companions, "Pity poor Fiji." The Rev. William Wilson, who saw more of him than any one else in the District, says, "He would no doubt have been a valuable Missionary.....What to my mind hastened his death was the amount of manual labour he did." Fiji could ill spare one who loved her so ardently; but we bow in submission to Him who doeth all things well.

This bereavement greatly augments the lamentable deficiency in our ranks, which will be increased yet further, it is to be feared, by removals. Mr. Malvern is compelled, by the state of his health, to prepare for embarkation per "John Wesley." My beloved friend, Mr. Moore, is suffering acutely from lumbago, and Mrs. Moore is again attacked with the complaint which it was hoped had been cured by her visit to Australia. Last December Mr. Moore was seized with dysentery when on a Missionary voyage, and feared that he would not see home again. But God spared him. O what a need of prayer! Brethren, pray for your Missionaries! You seldom know of their trials and sufferings.

In the death of Mr. Crawford you have a dearly-purchased illustration of the result likely to accrue from the inefficiency of the present supply of Missionaries. This zealous man appears to have needed the controlling guidance of a parental Superintendent; but the paucity of our numbers compelled us to send him to a solitary station. Totally inexperienced in our very peculiar work, ignorant of the language, unfamiliar with native customs and usages, and unclimatized, he was necessarily stationed without any one to direct his zeal, that it might be "according to knowledge." And who is to blame for this? *The Lord* who has created the demand? Nay, but *the church*, that furnishes so scanty a supply! Are there no young men in all Australasia who will come to the help of the Lord against the mighty? *Others will fall unless aid is rendered.* Not to send Missionaries, is not only to refuse co-operation with Divine Providence, but, in respect of your Missionaries, it is *suicidal economy.* "There is that withholdeth more than is meet, and it tendeth to poverty."

The Rev. James S. H. Royce wants to see "a real, ocular, tangible demonstration" of our love to Fiji. Referring to the abundance of our labours, he says, "*I begin to feel that I am older for it;*" and this when he has not been twenty months in the District! Again, continues he, "I know this, that if one brother has to do three years of labour in one, they may expect some of us to break down shortly."

The Rev. William Wilson says, "Will our church not do more to stop the arteries of the poor Fijians, out of which their life's blood is gushing with such fatal force?.....Fiji was never so poor in Missionaries as now, when the work is overwhelming. Your return will be a joyous event, although it appears almost unkind to hint at it so soon."

The Rev. John Malvern writes, "We hope you will get more men for Fiji."

Allow me, Rev. and dear Sir, once more, in the name of all my brethren, to entreat you to secure a reinforcement of men. Our request possesses not the charm of novelty. So long ago as the District-Meeting of 1841, (the late Rev. John Waterhouse in the chair,) it was recorded as follows:—"Before we can consider ourselves as having fairly commenced operations in this group, we must have *eighteen* Missionaries.....We must have this number at least; and, in addition to these, we shall need a great number of Native Teachers, as the Circuits will be so large that the Missionary will be able only to exercise a general oversight." Again, in 1844, the Directors of the parent Society say, "At least THIRTEEN additional Missionaries are required to place the Mission in a state of tolerable efficiency, and secure the advantages which have been acquired at such great sacrifices of health and comfort on the part of the Missionaries who have been there employed, and at such considerable expenditure of the Society's funds." (*Vide* Annual Report.) At that period there were five Missionaries in the field exercising spiritual oversight amongst 985 members and 4,530 attendants on public worship. At the present time there are only eight Missionaries, (*inclusive* of Mr. Malvern, who is about to leave, and Mr. Langham, who has probably not yet arrived in Fiji,) yet are there upwards of 7,000 members, nearly 2,000 on trial for church fellowship, and 55,481 stated hearers! Our request, therefore, is one of SPECIAL URGENCY. It is very questionable whether, at the present moment, there is such a desire for religious instruction as exists in Fiji in any other part of the wide, wide world.

Surely we might in 1853 ask in confidence for the number of Missionaries so correctly considered to be necessary in 1844 by the Directors of the Society. But we only ask for an immediate supply

of four or five. Do not refuse us. EVERY SABBATH NEARLY THIRTY THOUSAND MEET TO "HEAR WITHOUT A PREACHER!" Christians! show your love to these brethren. Place the means at the disposal of the Committee, and the voices of 30,000 shall bless you.

The cause of Fiji is in the hands of the Christians of Australasia. Brethren in Christ, can I say more? Hear the language of a brother Missionary. Do not "flinch in *your* duty of reminding those good folks in the colonies of *their* duty towards Fiji. I hope that you will make them feel that *the blood of these souls is staining their skirts, if they do not resolutely try to reinforce this important field of labour.*"

May the God of Missions give unto you who have the means, the disposition; and unto you who have the disposition, the means!

DEPARTURES.

THE Rev. George Hurst, Mrs. Hurst, and family, and the Rev. James Hutchison and Mrs. Hutchison, embarked at Liverpool, on September 7th, in the "Ellen Stuart," for Melbourne, Australia.

The Rev. Messrs. R. L. Vickers, John Crump, James Moorhouse, and William Rowse, embarked at Gravesend, on September 9th, in the "Kingston," for Auckland, New-Zealand.

The Rev. George Blencowe, Mrs. Blencowe, and son, embarked at London, on September 11th, in the "Eirene," for Port Natal.

The Rev. Charles Clay, with Mrs. Clay and family, is expected to embark at London, on September 21st, in the "Swiftsure," for Perth, Western Australia.

The Rev. Dr. Richey, President of the Conference of Eastern British America, the Rev. Richard Weddall, and the Rev. John S. Peach, who had visited this country, have also departed for their respective destinations.

ARRIVALS.

INFORMATION has been received of the safe arrival of the Rev. W. R. Cockill at Madras, and of Mr. Allsworth, Mission School Teacher, at Auckland, New-Zealand.

DEATH.

INTELLIGENCE of the decease of the Rev. John Crawford, of the Fiji Mission, is communicated in preceding pages.

THE amount of contributions and remittances announced on the Cover of the Notices this month is £3,130. 14*s.* 6*d.*

LONDON: PRINTED BY JAMES NICHOLS, HOXTON-SQUARE.

	£.	s.	d.
Newport-Pagnell ..			
Higham-Ferrers....			
Wellingborough ...			
Kettering ...			
Market-Harborough	2	15	1
Chatteris			
Oundle			

KENT DISTRICT.

Canterbury			
Faversham			
Rochester.....	15	11	9
Gravesend			
Sheerness	5	0	0
Margate			
Dover.....			
Deal	8	10	0
Rye.....			
Tenterden.....			
Ashford.....			
Sandhurst....			
Maidstone			
Sittingbourne			

NORWICH AND LYNN DISTRICT.

Norwich			
Bungay			
North-Walsham....			
Yarmouth			
Lowestoff			
Framlingham, &c.			
Diss.....	1	1	0
Attleborough, &c...			
Bury St. Edmund's.			
Holt			
Lynn	5	5	0
Swaffham.....			
Downham.....			
Walsingham			
Wisbeach.....			
Thetford			
Mildenhall			
Ely.....			

OXFORD DISTRICT.

Oxford			
High-Wycombe			
Witney			
Banbury			
Kineton.....			
Newbury			
Reading			
Hungerford			
Watlington			
Thame			
Brackley			
Chipping-Norton ..			
Swindon			
Wantage			

PORTSMOUTH DISTRICT.

Portsmouth.....	30	0	0
Gosport.....			
Salisbury	6	10	0
Poole			
Wimborne			
Christchurch			
Newport (Isle of Wight)			
Southampton, &c...			

	£.	s.	d.
Andover			
Chichester			

CHANNEL ISLANDS DISTRICT.

Guernsey (English) .	147	5	10
Guernsey (French ..	85	0	0
Alderney (English) .	15	0	0
Alderney) French) ..	18	0	0
Jersey (English)....	15	16	7
Jersey (French)			

DEVONPORT DISTRICT.

Devonport	50	0	0
Plymouth	92	11	9
Launceston	16	8	8
Holsworthy			
Kilkhampton			
Liskeard	44	0	0
Callington	35	0	0
Tavistock			
Camelford.....	7	0	0
Kingsbridge.....			
Brixham, &c.....			
Ashburton			
District	13	10	0

CORNWALL DISTRICT.

Redruth	65	10	10
Camborne.....			
Falmouth.....	36	10	4
Truro.....	61	0	0
Gwennap	50	8	1
St. Agnes	25	10	0
St. Austle.....	61	7	1
St. Mawes.....			
Bodmin	45	15	0
St. Columb	90	0	0
Penzance	145	2	10
St. Just.....	69	10	0
St. Ives.....	55	0	0
Scilly Islands			
Helston.....	50	0	0
Hayle.....	35	0	0
Marazion			

EXETER DISTRICT.

Exeter	15	17	4
Tiverton			
Taunton, &c.			
Bridgewater.....	25	0	0
South-Petherton ..			
Budleigh-Salterton .			
Axminster			
Bridport	53	19	2
Barnstaple	25	0	0
South-Molton			
Bideford	16	0	0
Dunster.....			
Okehampton			
Teignmouth.....			

BRISTOL DISTRICT

Bristol, North	398	3	6
Bristol, South.....			
Kingswood	41	16	6
Banwell			
Weston-super-Mare.			
Stroud			
Dursley.....	20	0	0
Downend, &c.....			
Gloucester	29	0	0
Tewkesbury.....			

	£.	s.	d.
Cheltenham.....	116	3	10
Newport (Mon.)....			
Cardiff	64	16	5
Bridgend			
Monmouth, &c.			
Chepstow			
Abergavenny			
Pontypool.....			
Ledbury			
Hereford			

BATH DISTRICT.

Bath	80	0	0
Bradford (Wilts) ..	6	19	0
Midsomer-Norton ..	35	0	0
Frome			
Warminster.....			
Melksham			
Devizes			
Shepton-Mallet	34	0	0
Castle Carey, &c. ..			
Sherborne.....			
Weymouth			
Portland	8	4	6
Dorchester			
Shaftesbury.....			
Glastonbury.....			

FIRST SOUTH WALES DISTRICT.

Swansea			
Merthyr-Tydvil	2	0	0
Brynmawr	10	0	0
Brecon			
Carmarthen.....	13	4	0
Haverford-West ..			
Pembroke			

SECOND SOUTH WALES DISTRICT.

Merthyr-Tydvil			
Aberdare			
Ebbw-Vale, &c.....			
Cardiff			
Cowbridge			
Brecon			
Llandilo.....			
Carmarthen.....			
Swansea			
Lampeter, &c.			
St. David's			
Aberystwyth			
Machynlleth			
Llanidloes.....			

NORTH WALES DISTRICT.

Ruthin, &c.			
Llanasa, &c.			
Llangollen			
Llanrwst			
Abergele, &c.....			
Holywell			
Mold			
Beaumaris			
Amlwch			
Carnarvon			
Bangor			
Pwllheli.....			
Barmouth			
Dolgelly.....			
Llanfyllin			
Llanfair			

BIRMINGHAM AND SHREWSBURY DISTRICT.

	£.	s.	d.
Birmingham, West and East	171	3	0
West-Bromwich			
Wednesbury	91	10	0
Walsall	31	16	3
Wolverhampton	20	13	5
Dudley			
Stourbridge	21	0	0
Stourport			
Worcester			
Bromsgrove			
Evesham			
Redditch			
Coventry			
Leamington			
Stratford-upon-Avon			
Hinckley			
Shrewsbury			
Madeley			
Wellington			
Ludlow			
Kington			

MACCLESFIELD DISTRICT.

	£.	s.	d.
Macclesfield	30	0	0
Buxton	4	3	0
Congleton	20	0	0
Sandbach			
Namptwich, &c.			
Northwich	73	0	0
Burslem	45	0	0
Tunstall	10	0	0
Newcastle	22	15	0
Longton			
Stafford			
Leek	50	0	0
Uttoxeter			
Cheadle			

LIVERPOOL DISTRICT.

	£.	s.	d.
Liverpool, North	354	6	11
Liverpool, South	306	3	6
Liverpool, Welsh	25	0	0
Birkenhead	52	0	0
Chester	110	0	0
Mold and Buckley.			
Carnarvon, &c.			
Holyhead			
Wrexham	25	0	0
Whitchurch			
Warrington	31	0	0
Runcorn	28	0	0
St. Helen's, &c.	24	3	9
Southport	50	0	0
Ormskirk	5	0	0
Wigan	30	0	0
Preston, &c.	70	0	0
Blackpool, &c.	40	0	0
Lancaster	11	0	0
Newtown	1	1	0

MANCHESTER AND BOLTON DISTRICT.

	£.	s.	d.
District Anniversary	353	0	9
First Manchester	144	2	1
Second Manchester	72	16	1
Third Manchester	55	0	0
Fourth Manchester	37	0	0
Fifth Manchester	37	2	2
Manchester, Welsh			
Altrincham			
Stockport, North	134	15	11
Stockport, South			
New Mills.			
Glossop			
Ashton-under-Lyne.			
Oldham			
Saddleworth			
Bolton, South	185	0	0
Bolton, North	200	0	0
Rochdale	36	0	0
Heywood			
Burnley			
Bury	53	0	9
Blackburn			
Haslingden			
Bacup			
Colne			
Clitheroe			
Leigh	6	6	6
Didsbury			
District	525	19	0

HALIFAX AND BRADFORD DISTRICT.

	£.	s.	d.
Halifax	50	0	0
First Huddersfield	110	0	0
Second Huddersfield	5	0	0
Holmfirth			
Sowerby-Bridge			
Todmorden			
Denby-Dale			
Bradford, West	52	0	0
Bradford, East	70	0	0
Great Horton	12	11	4
Keighley	55	1	1
Bingley			
Shipley			
Skipton	15	8	0
Addingham			
Grassington			
Settle			

LEEDS DISTRICT.

	£.	s.	d.
First Leeds	69	7	3
Second Leeds	348	13	10
Third Leeds	45	17	8
Fourth Leeds			
Bramley	20	0	0
Wakefield	50	0	0
Birstal			
Dewsbury			
Knaresborough	100	0	0
Otley	63	0	0
Pateley-Bridge	43	0	0
Pontefract	201	10	11
Cleckheaton			
Yeadon			
Woodhouse-Grove			

SHEFFIELD DISTRICT.

	£.	s.	d.
Sheffield, West	256	6	0
Sheffield, East	61	5	2
Chesterfield	20	0	0
Bakewell			
Bradwell	13	3	6
Rotherham	178	8	8
Wath			
Doncaster	70	0	0
Barnsley	29	0	0
Retford	64	4	1
Worksop			

NOTTINGHAM AND DERBY DISTRICT.

	£.	s.	d.
Nottingham, South	60	0	0
Nottingham, North	50	0	0
Ilkestone			
Mansfield	22	5	7
Newark	145	0	0
Bingham			
Leicester			
Melton-Mowbray			
Oakham			
Stamford	33	4	0
Grantham			
Peterborough			
Loughborough			
Castle-Donington			
Derby	66	0	0
Ashbourne	56	11	2
Belper	10	0	0
Ripley	18	0	0
Ashby-de-la-Zouch	30	0	0
Burton-on-Trent	30	0	0
Cromford	12	0	0

LINCOLN DISTRICT.

	£.	s.	d.
Lincoln	145	10	6
Sleaford			
Market-Raisen	83	8	0
Louth	45	0	0
Horncastle	50	0	0
Alford			
Coningsby	11	10	0
Spilsby	22	0	0
Boston	30	0	0
Wainfleet			
Spalding			
Bourne			

HULL DISTRICT.

	£.	s.	d.
Hull, West	207	5	9
Hull, East	36	0	0
Beverley	113	5	0
Driffield	50	0	0
Howden	100	0	0
Patrington	21	14	6
Hornsea	10	0	0
Grimsby	201	0	1
Gainsborough	51	10	0
Epworth			
Snaith	48	3	6
Brigg			
Barton	200	14	8
Bridlington	84	1	6

YORK DISTRICT.

	£.	s.	d.
York	700	0	0
Tadcaster	248	10	6
Pocklington	114	0	0
Malton	92	0	0
Easingwold	119	0	0
Helmsley	34	0	0
Scarborough	463	18	0
Pickering	145	0	0
Thirsk	174	7	1
Ripon	100	0	0
Selby	265	0	0

WHITBY AND DARLINGTON DISTRICT.	£.	s.	d.
Whitby	56	9	10
Danby			
Stokesley	25	0	0
Darlington			
Stockton	32	0	0
Barnard-Castle	32	12	0
Bishop Auckland			
Middleham			
Hawes, &c.			
Richmond			
Reeth	18	0	0
Bedale			
District	60	12	6
NEWCASTLE DISTRICT.			
Newcastle	98	1	0
Gateshead	60	9	2
North Shields	22	0	0
Blyth, &c.	2	0	0
South Shields			
Sunderland	58	4	0
Houghton-le-Spring	7	0	0
Durham	1	0	0
Wolsingham	25	8	9
Hexham	25	0	0
Shotley-Bridge	11	3	0
Alston	21	0	0
Allendale-Town			
Alnwick			
Berwick			
CARLISLE DISTRICT.			
Carlisle	10	0	0
Brampton			
Whitehaven, &c.	17	4	6
Cockermouth, &c.			
Appleby	15	0	0
Penrith	30	0	0
Wigton, &c.	9	0	0
Kendal	7	8	7
Ulverstone			
Dumfries			
ISLE OF MAN DISTRICT			
Douglas and Castletown			
Ramsay and Peel	56	0	0
EDINBURGH AND ABERDEEN DISTRICT.			
Edinburgh	5	0	0
Dunbar, &c.			
Greenock			
Glasgow, West			
Glasgow, East			
Airdrie			
Stirling, &c.			
Ayr	6	13	0
Aberdeen			
Dundee			
Perth			
Arbroath, &c.			
Banff			
Inverness			
SHETLAND ISLES DISTRICT.			
Lerwick			
Dunrossness			
Walls			
North Mavin, &c.			
North Isles			
HIBERNIAN AUXILIARY	750	0	0

Remittances from District and Circuit Treasurers to the Wesleyan Missionary Society, received by the General Treasurers, since the last announcement.

LONDON DISTRICT.	£.	s.	d.
Brixton-Hill	58	16	0
Stoke-Newington	10	0	0
Hastings	8	10	0
Tunbridge-Wells	10	0	0
Southwark	4	0	0
Kentish-Town	8	18	8
	100	4	8
MACCLESFIELD DISTRICT.			
Cheadle	10	0	0
Namptwich	10	0	0
	20	0	0
BEDFORD AND NORTHAMPTON DISTRICT.			
Bedford	8	0	0
St. Neots	5	3	2
	13	3	2
CARLISLE DISTRICT.			
Appleby	15	0	0
SHEFFIELD DISTRICT.	£.	s.	d.
Rotherham	10	10	10
Sheffield, East	12	14	2
Bradwell	4	13	6
	27	18	6
BRISTOL DISTRICT.			
Bristol, North	40	0	0
Cheltenham	23	16	6
Gloucester	39	0	0
Cardiff	14	16	5
	117	12	11
BATH DISTRICT.			
Shepton-Mallet	14	0	0
Trowbridge	6	10	0
Portland	3	3	0
	23	13	0
WHITBY AND DARLINGTON DISTRICT.			
Reeth	18	0	0
Stokesley	25	0	0
	43	0	0
EXETER DISTRICT.	£.	s.	d.
Exeter	15	17	4
Bideford	16	0	0
Bridport	53	19	2
Barnstaple	20	0	0
Bridgewater	25	0	0
	130	16	6
NEWCASTLE DISTRICT.			
Newcastle	39	15	0
Alston	21	0	0
	60	15	0
MANCHESTER AND BOLTON DISTRICT.			
Bolton, South	20	0	0
District	525	19	0
	545	19	0
NOTTINGHAM AND DERBY DISTRICT.			
Mansfield	17	5	7
Stamford	33	4	0
	50	9	7

YORK DISTRICT.

	£.	s.	d.
York	100	0	0
Pickering	25	0	0
Helmsley	34	0	0
Tadcaster	50	0	0
Thirsk	38	3	7
Scarborough	222	8	0
	469	11	7

FIRST SOUTH WALES DISTRICT.

	£.	s.	d.
Brynmawr	10	0	0

LEEDS DISTRICT.

	£.	s.	d.
First Leeds	9	7	3
Second Leeds	60	0	0
Pontefract	41	6	3
Otley	32	0	0
	142	13	6

HALIFAX AND BRADFORD DISTRICT.

	£.	s.	d.
Bradford, West	52	0	0

LIVERPOOL DISTRICT.

	£.	s.	d.
Liverpool, South	43	11	0
Liverpool, North	36	4	4
St. Helen's, &c.	4	3	8
Blackpool, &c.	40	0	0
Birkenhead	12	0	0
Newtown	1	1	0
	137	0	0

Contributions to the Wesleyan Missionary Society, for insertion on the Cover of the "Notices," should be received at the Mission-House on or before the 15th of each month: the following sums have been received by the General Treasurers, since our last announcement, some of which are included in the Remittances acknowledged from the Districts.

Moneys received at the Mission-House.	£.	s.	d.
Legacy of Thomas Brueton, Esq., late of *Bilston*, Mrs. Brueton, Executrix, and Richard Thompson, Esq., Executor; part Residue, deducting Duty and Expenses	1454	8	0
Legacy of Robert Porter, Esq., *Sutton-in-Ashfield*, near *Nottingham*, Messrs. Joseph Smith and William Porter, Executors, and Ann Stock, Executrix, less Duty	180	0	0
Legacy of the late Mr. John Keay, £50, less Duty, 10 per cent	45	0	0
G. Horsfield, Esq., *Brampton-Grove, Cheetham, Manchester*, by the Rev. Dr. Hoole	20	0	0
"Hither by Thy help have we come," by the Rev. Dr. Hoole	10	0	0
Mr. Carr, *Sandall*, near *Doncaster*, by the Rev. W. B. Stephenson	10	0	0
James Whitaker, Esq., *Ashton-under-Lyne*, by the Rev. C. Haydon, for China	5	5	0
A Thank-Offering to the Lord, for India, by the Rev. L. H. Wiseman, *York*	5	0	0
Mr. J. Garside, *Selby*, for India	5	0	0
Oundle Bank Note	5	0	0
Legacy of the late Mr. Thomas Cox, *Adderbury* (Annual)	2	14	0
E. Atkinson, Esq.	2	2	0
Sergeant W. Krause, H.M. 81st Regiment, and others, *Nowshera, East Indies*	1	16	0
Mr. R. Meddins, *Newtown Circuit*	1	1	0
Rev. Charles Janion	1	1	0
A Friend, *Bristol*, by the Rev. W. Arthur	1	0	0
A Sergeant of the Fermanagh Militia, by Mr. T. Coustos	1	0	0

BRIXTON-HILL BRANCH.

Mr. Edward Corderoy	26	5	0
Mrs. Edward Corderoy	26	5	0
Miss Sarah B. Corderoy	1	1	0
Miss Edith M. Corderoy	1	1	0
Master Clement E. Corderoy	1	1	0
Miss Ellen M. Corderoy	1	1	0
Master George A. Corderoy	1	1	0
Master John W. Corderoy	1	1	0

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The Wesleyan Missionary Notices,

RELATING PRINCIPALLY TO

THE FOREIGN MISSIONS

UNDER THE DIRECTION OF

THE METHODIST CONFERENCE.

MISSIONS COMMENCED, 1769.] [SOCIETY ORGANIZED, 1816

NOVEMBER, 1858.

CONTENTS.

Page.

India: Missionaries to the Army in India: Baptism of Vizianagum: Letter from the Rev. E. E. Jenkins 177
Fiji and Rotumah: Letters from the Rev. J. Waterhouse 178, 181
South Africa: Letters from the Rev. H. Tindall, J. Ayliff, and F. Mason ....182—188
Western Africa: Letters from the Rev. R. Cooper and P. Wilson.....188, 189
South America: Letter from the Rev. W. Fidler 190
Sweden: Letter from the Rev. Dr. Steane and the Rev. J. H. Hinton 191
Departures 192
Death of the Rev. William Williams, Tobago..... 192

CONTENTS OF THE COVER.

Remittances 2
Contributions 3
Juvenile Collecting Cards, &c..... 4

THIRD SERIES. VOL. V.

FORTY-FIRST FROM THE COMMENCEMENT.

LONDON:

THE WESLEYAN MISSION-HOUSE,

BISHOPSGATE-STREET-WITHIN;

WHERE ALL LETTERS AND COMMUNICATIONS ON THE BUSINESS OF THE SOCIETY ARE TO BE ADDRESSED TO THE GENERAL SECRETARIES.

All Drafts and Post-Office Orders remitted to the Mission-House are to be made payable to the Rev. Elijah Hoole, D.D.

Price One Penny.

Remittances from District and Circuit Treasurers to the Wesleyan Missionary Society, received by the General Treasurers, since the last announcement.

LONDON DISTRICT.

	£.	s.	d.
City-Road	21	0	0
Jewin-Street	10	7	5
Lambeth	12	0	0
Harrow	15	0	0
Manningtree	9	0	0
Waterloo-Road	8	0	0
Colchester	10	6	0
Hinde-Street, Ladies	21	18	6
New North Road	10	0	0
Edmonton	6	18	8
Hackney-Road	16	10	6
Southwark	5	5	0
St. George's	6	3	4
Great Queen-Street	5	0	0
Dalston	8	0	0
Milton-Street	4	0	0
Islington	4	7	5
Blackheath	5	18	0
Hammersmith	25	0	0
	204	14	10

NATAL AUXILIARY (S. AFRICA)

	43	1	6

HULL DISTRICT.

Hull, West	96	12	6
Hull, East	12	11	7
Driffield	50	0	0
Gainsborough	26	14	5
Bridlington	35	0	0
Beverley	15	0	0
Grimsby	150	0	0
Barton	84	1	5
Howden	50	0	0
	519	19	11

DEVONPORT DISTRICT.

Plymouth	48	3	2
Holsworthy	5	9	0
Camelford	18	0	0
Devonport	11	18	1
Tavistock	10	0	0
	93	10	3

SHEFFIELD DISTRICT.

	£	s.	d.
Sheffield, East	50	19	1
Wath	40	0	0
Retford	32	0	0
	122	19	1

MANCHESTER AND BOLTON DISTRICT.

District Anniversary	70	0	0
First Manchester	52	7	6
Third Manchester	25	0	0
Fourth Manchester	15	0	0
Fifth Manchester	195	17	4
Oldham	38	13	6
Burnley	115	0	0
Haslingden	73	2	7
Altrincham	66	2	2
Rochdale	20	4	6
Bury	34	12	0
Leigh	17	0	0
Didsbury Institution	14	0	0
	*736	19	7

ISLE OF MAN DISTRICT.

Douglas	66	0	0

HALIFAX AND BRADFORD DISTRICT.

Halifax	61	0	0
Bingley	15	1	10
Keighley	15	0	0
	91	1	10

LINCOLN DISTRICT.

Louth	84	14	0
Spilsby	14	0	0
	98	14	0

* £525. 19*s.* 0*d.* of this amount was acknowledged in last month's Notices.

LEEDS DISTRICT.

	£.	s.	d.
First Leeds	160	17	6
Third Leeds	16	12	4
Otley	45	0	0
Bramley	20	0	0
Birstal	6	19	6
Knaresborough	36	4	0
Harrogate	48	17	10
	334	11	2

NEWCASTLE DISTRICT.

Newcastle-upon-Tyne	8	7	10
Allandale	2	7	8
South Shields	1	18	7
	12	14	1

CHANNEL ISLANDS DISTRICT.

Jersey, French	300	0	0
Guernsey, French	10	0	0
	310	0	0

BATH DISTRICT.

Bath	17	4	6
Dorchester	5	0	0
Frome	5	16	4
Midsomer-Norton	35	0	0
Sherborne	15	0	0
Devizes	6	17	0
Bradford	8	10	0
	93	7	10

PORTSMOUTH DISTRICT.

Portsmouth	23	2	0

YORK DISTRICT.

York	150	0	0
Thirsk	83	5	6
Easingwold	40	0	0
Malton	35	0	0
Pocklington	20	0	0
	328	5	6

No. 59. *Third Series.*

WESLEYAN MISSIONARY NOTICES, &c.

NOVEMBER, 1858.

INDIA.

MISSIONARIES TO THE ARMY IN INDIA.

THE Committee have it in contemplation to appoint Missionaries to the army in India. The British troops in that country are now so numerous, and are likely to continue to be so numerous, as to demand great sympathy and attention from the friends of the soldier. In many regiments there are Methodist Societies; and in every regiment, it may be presumed, there are men who have been under Wesleyan teaching in early life, and who still have a preference for the services of Wesleyan Ministers. To meet the case of these portions of the army —but, most of all, to promote and maintain spiritual religion among our fellow-countrymen in India, where they are surrounded and exposed to many temptations and fatal dangers—to save souls from eternal death—and to present, to the observation of the Hindu, evidences of the true character of Christianity in its spirit and power, —will be the object, and, it is hoped, the effect, of the labours of the Missionaries to the army.

The view of the Committee is for the present limited to the appointment of three Army Missionaries; namely, one to Madras, one to Bombay, and one to Bengal. It would be more in accordance with their wishes if they could appoint two Missionaries to each Presidency. But for the present they have to await the effect which this announcement may produce among the friends of the British soldier. The cost of sending out and supporting these Missionaries will be considerable, and will require an augmentation of the funds at the disposal of the Committee. Are the friends of the Society disposed to aid in this good work?

MADRAS.

BAPTISM OF VIZIARANGUM.

THE admission of this native Hindu youth into the Christian church by baptism, is an event which will excite thankfulness and joy in many hearts. Neither blandishments nor violence have succeeded in turning him from his purpose to embrace Christianity. The case of this young convert and his companions and family, and the Missionaries in their afflictions and labours, are commended to the prayers and affections of God's people.

Extract of a Letter from the Rev. Ebenezer E. Jenkins, the Chairman of the Madras District, dated Royapettah, August 27th, 1858.

I AM still, by God's mercy, gaining strength, though slowly. The Doctor has ordered me to Bangalore for a few weeks; and, though I can ill spare a day from my work, I must, I suppose, go. Mrs. Jenkins will accompany me. She

has been very unwell ever since I began to amend; so we have had quite a sick house. Last Sunday morning Viziarangum was baptized. I felt thankful to be able to take part in the service. The behaviour and answers of the young convert were very satisfactory. A large number of Heathen natives were present, and profound quiet and attention rested upon all. A good many of our English friends found their way up from Black-Town; and amid the fervent prayers of these and our native members Viziarangum was received into the church of Christ. Of that church may he be a living and growing member; and, amid the death-shadow that has spread itself over his people, may he be a burning and a shining light! After the baptism, Mr. Walton preached an able and impressive sermon. There is another young man in the school, a Brahmin, whom we are hoping to gather into the fold. He said the other day, in private to his Teacher, "I have given up believing in Hinduism: I know I can never be saved in it." He is about eighteen years old. In the midst of heavy trials, these gleams of success are permitted to gladden and strengthen us.

FIJI AND ROTUMAH.

THE success of the Fiji Mission is one of the marvels of modern Missionary history. The following letters from the Rev. Joseph Waterhouse will confirm and deepen the impression made by the previous communications relating to the work of God in the Fiji Islands. The evangelization of the island of Rotumah by native agency is a striking evidence that the Gospel has come to the islanders "in power, in the Holy Ghost, and in much assurance." The translations which have been effected into their language will be an invaluable treasure to those recent converts. The First Catechism in Fijian is printed, and the plates stereotyped for future use. The Second Catechism, with Scripture proofs, waits the completion of the translation of the whole Bible, now in progress in the hands of Mr. Calvert, under the patronage of the British and Foreign Bible Society.

The letter addressed to the British and Foreign School Society was duly forwarded to them; but it was not until they had received personal explanations as to the extent of the work that they could suppose that so large a supply of school-materials were necessary for those distant islands of the sea. When the case was explained to them, the Committee of that Society generously made a grant of £20 to meet one-half the cost of the articles ordered.

Extract of a Letter from the Rev. Joseph Waterhouse, dated Hobart-Town, April 10th, 1858.

BY a mysterious but doubtless all-wise Providence I am for the present laid aside from active Missionary employment. The late Conference resolved that I should rest from regular Circuit-work for one year, and directed me to employ my time in the preparation of various books in the native language.

I hope to be able to forward you by next mail the whole of the Second Conference Catechism; and in the name of the Fijian Mission, your own offspring, I now beg that you will print with all speed an edition of ten thousand copies under the able revision of Mr. Calvert. We also beg most importunately for an edition of twenty thousand of the First Conference Catechism, a corrected copy of which will accompany the MSS. before mentioned. This request cannot be considered to be immodest, when you remember that we have upwards of twenty thousand Fijians in our daily schools, and the number is increasing weekly.

You will be glad to hear that we have just translated into the language of Rotumah the Gospel of Matthew, the First Conference Catechism, including the Commandments, a Scripture Catechism, Directions to Teachers founded on the Twelve Rules of a Helper, Rules

of the Society enlarged, the Confession and *Te Deum*, Psalm xc., 1 Corinthians xiii., &c., &c. The whole makes a book of eighty-four pages, and has been neatly printed and bound in cambric. My coloured colleague, Eliesa Takelo, has left for Sydney to embark in the "John Wesley" for his station. He has taken one thousand copies of the book, and the remaining five hundred will be sent after him. Of course, you will receive your quota in due time.

The Rotumah Mission, which I visited and examined on my way to Sydney, illustrates the partial efficiency and the value of native agency. As the result of this labour, there are now upwards of two hundred church-members, and twelve hundred attendants on public worship. The Native Teachers have had to combat with the ancient Heathenism of the country, and have been opposed by Clergymen of the Church of Rome; but the preaching of the pure, unadulterated Gospel has gained the victory.

The state of the church-members is encouraging. Some were remarkably clear in their testimony to the power of Jesus to save from sin. The lives of the majority are consistent with their profession.

It is remarkable that the Heathen population now appears to be prepared to renounce their sins and their false gods. The presence of a Missionary would probably be followed immediately by a general religious revolution affecting the entire nation. After a careful examination, it appeared that there was a great improvement already in the general morality of the people.

This solitary island may yet become a nucleus for Missionary operations. Already Christianity has been introduced by a Rotuman into a group of islands about two hundred and fifty miles to the north-north-east. At one of these islands (Nukufitau) about three hundred people collected their gods in consequence of what they heard from their visiter, and committed the idols to the flames! It was agreed that the converts should keep holy the Sabbath, and send a deputation to Rotumah to await the "John Wesley." On my arrival the deputation waited on me, and I deeply regretted my inability to respond to this urgent call for spiritual instruction. Is there no one in all England who is willing to go and teach these three hundred who are waiting for the law of the Lord? Some of my brethren in Great Britain will yet be astonished at the sacrifices they will make when they become infected with the Missionary fever. May that day soon arrive!

But Fiji is my theme. Though my tongue is silenced, yet my pen must not be idle. Allow me, reverend and honoured fathers, to say another word on behalf of Fiji, a Mission yours as well as ours.

The name of this portion of the redeemed human family is a household word in Methodist churches throughout the world. Fiji has peculiar claims on Methodists. By virtue of an existing arrangement with other Societies, our agents are the only Protestant labourers in these islands; and the responsibility of practically caring for the perishing myriads devolves especially on us. The Mission has largely partaken of your liberality, British Methodists! Your rich and your poor have nobly contributed towards its support. The field has been occupied by men sent by your Christian generosity, accompanied by your believing prayers. The bones of some of these labourers, who were the messengers of Christ and the glory of the churches, are deposited in Fiji. We look at their graves, at once the monuments of their fidelity to the work, and of your love to Fiji in days past, and we appeal to you. In the name and on behalf of fifty-five thousand Fijians converted from Heathenism to Christianity, we appeal to you. In the name of Christ, our great Master, we beseech you to adopt our plea, and grant our earnest request.

The state of Heathen Fiji is awful beyond description. Every man's hand is raised against his neighbour. Wars, deaths, cannibalism, strangling, and desolation are events of daily occurrence. Here you may see, as we have seen, and do still see, the most appalling scenes. The nations are without God, without hope; without Jesus, without salvation; without the Holy Ghost, without purity. Whilst we write, the sufferers groan, the captives sigh, the mangled shriek, the widows are being strangled, the fatherless lament, the cannibal death-drum beats, and the curling smoke of the ovens consecrated to the gratification of the most fiendish appetite, ascends to heaven as a witness against Fiji.

Contrast this with the Christian tribes. The murderer is hung as an outcast unfit to live! The polygamist abandons eighty wives in one day! When reluctantly compelled to engage in defensive warfare, they do not dis-

regard the principles of humanity. The unresisting are spared; the dead, instead of being eaten, are buried; and the repentant are pardoned. Widows live to tend their children, and love displaces terror. Daily is prayer offered to the Father of spirits; daily is the blessedly harmonious name of Jesus pronounced with reverence; daily is our heavenly Father supplicated to pour out the Holy Spirit.

But as the voice of many waters ascends the fearful cry, "No man careth for our souls!" By your agents, under the influence of the Spirit of God, you have aroused fifty-five thousand immortal souls from the sleep of moral death, you have destroyed their idols, you have buried their superstitions, you have terminated their wars, you have abolished their cruelties, you have awakened their spiritual perception, you have made known the terrors of the Lord, you have revealed the awful reality of an eternal state of punishment for sins unpardoned;—and now are they to be left without a Missionary of peace, a herald of God's mercy? Is the pulpit remaining vacant in the face of congregations of one thousand and upwards still to proclaim that "no man careth for their souls?" Is yon chapel, built and pointed at by a longing people who vainly desire a Teacher, still to proclaim that "no one careth for their souls?" Is yon village, kidnapping a little boy because he can read the Testament, still to proclaim, "No one careth for us?" Is yon congregation of several hundreds assembling to hear the exhortation of a pious lad, who has been sent to make known the love of God to a lost and ruined world, still to proclaim, "No man careth for our souls?" For, behold, the lad enters the place of worship, stands up before the people, and, when he sees the number and the anxiety of those before him, he lifts up his voice, and weeps. He is unmanned, he cannot address them! "Two years ago," he exclaims, "I was a Heathen, and what do I know of Christianity that I should instruct you?" Does not this scene proclaim that "no man careth for their souls?"

Islands with one, two, five, TWELVE THOUSAND professing Christians are without a Missionary! Fifty-five thousand converts appeal to the Methodist world. Eight Missionaries, some in enfeebled health, do all that flesh and blood can do to meet the urgent exigency; but, the population being scattered, and the means of transit uncertain, the greater part of their work is unavoidably neglected. Natives are sent forth as Schoolmasters, to instruct the willing people in reading; but we want Native Preachers and Native Pastors to help us. We are already overwhelmed with work, and we have no brethren whom we can spare to be set apart to train native agents.

We look in vain to the Australasian churches for help. They have the disposition; but they lack the ability. They do not furnish us with the men, simply because *they cannot*. We ask you now to MAKE PROVISION FOR THE FIFTY-FIVE THOUSAND CHRISTIANS WHO HAVE AN EXISTING CLAIM ON YOU. Leave the one hundred and fifty thousand Heathens to Australasia, if you will; but *do not desert your own offspring*.

In one Circuit we have four thousand six hundred communicants, scattered over twenty-five islands, under the care of one Missionary! It is true that he has four Native Assistants; but they are very inefficient, and require vigilant superintendence.

In another Circuit, we have *twenty-two thousand* attendants on public worship; but we have only *two* Missionaries, and *one* Native Assistant, to attend to these thousands!

Another Missionary has ten thousand attendants on public worship (including 2,095 communicants) under his spiritual care.

You must remember that all these have no other source of religious instruction. Here are no Episcopalian, Congregational, or Baptist Christians, to whom the longing thousands may turn for instruction. Here are no efficient lay-Preachers, no efficient Class-Leaders, to supply our places. Nor can the Missionaries prepare native agents at present; for all their time is necessarily absorbed in preaching, teaching, and visiting the people.

WE PRAY FOR AN IMMEDIATE RE-INFORCEMENT OF SIX MISSIONARIES.*

Man our stations, and, by the help of the Lord, we will train native agents to meet the *present* wants of these fifty-five thousand; and we shall eventually raise labourers for the benighted parts of the Archipelago. Man our stations, and then the Australasian Conference may

* Six Missionaries have been sent this autumn for the Australasian Conference; an accession which, it is hoped, will enable that Conference to meet in some measure the case of Fiji.—EDS.

succeed in *sustaining* the Mission in efficiency.

Honoured fathers, here is *the* field for your young men who wish to live such lives of self-denial and usefulness as they will wish had been theirs when they come to die. O glorious promise! —"*He shall reward* EVERY *man according to* HIS WORK." Hasten hither, my brethren: let the work and the reward be yours.

And will not the church furnish you with the necessary funds? The Indian Relief Fund receives prompt aid—and justly so; but why are we so apathetic in our support of the WORLD'S Relief Fund? Hasten, Christian, and do thy duty! If thou canst not go thyself to the Heathen, furnish those with the means who are panting to preach the Gospel in the regions beyond. If thou hast not the means, then deny thyself of luxuries, yea, of necessaries, if need be, and furnish the voice of salvation. If thy brother were in slavery, thou wouldst economize and toil to redeem him; and here is thy brother for whom Christ died in bondage terrible. He is dying unsaved,—unsaved because his brethren do not love him as they love themselves! *They* must have *every* comfort and the Gospel, whilst he is without the bread of life! Christian, deny thyself, and be thy brother's saviour!

I embark from Sydney for Fiji (D.V.) next April. Honoured fathers, am I to return alone? Your prayers, most precious, I trust I shall continue to have; but will you allow me to go back ALONE? Better, far better, that my crumbling corpse were mingling its unworthy ashes with the sacred dust of Cross, Hunt, or Haslewood, than that I return to reiterate the sad news to these perishing myriads that "no man cares their souls to save."

Do make an appeal for Fiji. Request our brethren to offer for Missionary service; solicit contributions of money; ask for a few invoices of ironmongery and drapery to defray the local incidental expenditure. Help, but *help us now! One* pound *now* will effect that for which TEN pounds will be required *five years hence.* The labours of *one* Missionary *now* are more valuable than will be the exertions of FIVE Missionaries *five years hence.* O, HELP US NOW!

May I trouble you to forward the enclosed letter to Mr. Dunn? I crave forgiveness for this apparent presumption, and earnestly request an interest in your prayers.

Letter from the Rev. Joseph Waterhouse, to the Secretary of the British and Foreign School Society, dated Hobart-Town, April 10th, 1858.

SIR,—Having been favoured with a copy of the Fiftieth Report of your Society, I venture to intrude myself on the notice of your Committee as a supplicant of its bounty.

I have recently been temporarily relieved from the care of no less than 121 free schools, numbering 4,187 scholars, of both sexes. Of these, more than 2,000 are under thirty years of age. These schools were commenced and continued by myself and native assistants partly trained by myself. Four years ago all the adult scholars were *cannibals;* and, with their children, Heathens of the baser sort.

In those schools which are more immediately under the care of the inexperienced Teachers, reading, spelling, Bible history, writing, and unsectarian Scripture Catechisms are the subjects of instruction.

In those schools which are favoured with Teachers possessing higher qualifications, we teach, in addition, ciphering, arithmetic, and geography.

In our central schools, the scholars are supplied with outlines of general history and astronomy, and an occasional lecture on a subject of general information, in addition to the more elementary items already named.

By the permission of Providence, I had the honour of being engaged in the Fijian Mission, under the auspices of the British Conference of Wesleyan Methodists, for nearly nine years; and I have been nearly overwhelmed by the demands made on my strength by such a general profession of Christianity as has taken place within the last four years.

Connected with my station alone we had, at the date of my departure, 32 chapels, 49 other preaching places, and, on the morning of May 24th, 1857, there were 10,015 attendants on public worship. The church members numbered 1,373, and the number of candidates for church fellowship, 722. Upwards of 2,000 learnt to read fluently during two years. In January, 1857,

the King publicly renounced polygamy, following in the wake of thousands of his subjects. By this act he solemnly set aside eighty wives.

There is now a general desire for instruction in writing. During the six months previous to my leaving my Circuit, at least three hundred promising young people, none older than twenty, respectively made unsuccessful application for slates. I was reluctantly compelled to tell them that, for the present, they must learn to write on a sandy beach!

May I allow myself to indulge in the pleasing anticipation that the Committee will receive with favourable regard the urgent case now stated, and supply me with a grant of material for school-purposes? Appended is a list of articles that would be extremely useful.

I expect to embark (D.V.) for Fiji from Sydney, next April. Anything you may send me should be shipped by a vessel that will sail positively for Sydney by the *middle of November*. If you incline to send double or treble of the quantities named in list Number 2, I have no doubt that I should be able to dispose of the greater part at a price that will cover the cost and expenses of shipping, &c., and I would remit accordingly. Please send an indent of each package to my address at Hobart-Town. The bill of lading only need be sent to the Rev. John Eggleston, Missionary Secretary, Sydney. Hoping the special urgency of our wants will be a sufficient apology,

I have the honour to be, Sir,
Yours respectfully,
JOSEPH WATERHOUSE,
Of the Australasian Wesleyan Methodist Conference.

LIST I.

10 gross of steel pens.
12 gross of holders for ditto.
12 dozen best ink powders.
24 dozen copy-slips in books.
24 black boards, 24 by 30.
48 boxes of prepared chalks for ditto.
30 dozen black-lead pencils.
3 maps of the world.
3 maps of Polynesia.
Set of pictures of Scripture subjects (mill-board).
Set of pictures of animals, Natural History (mill-board).
6 dozen whistles for schools.

LIST II.

36 dozen ruled copy-books.
100 dozen slates, unframed, ruled, size 9 by 7.
12 dozen slates, hard wood frames, size 8 by 6.
15,000 short round slate pencils.

P.S. I need not suggest that the slates be packed separately, in a box or boxes.

SOUTH AFRICA.

CAPE OF GOOD HOPE.

Extract of a Letter from the Rev. Henry Tindall, dated Cape-Town, May 18th, 1858.

I EMBRACE this opportunity of writing you a few lines to acquaint you with the state and progress of the work in which I am engaged. I am happy that I can, on the whole, report favourably; though here, as in many places where Gospel light and privilege are enjoyed, much remains unaccomplished which a Christian Minister desires to achieve. The flock is emphatically "little" in comparison with the ungodly hosts by which it is surrounded, and which often present almost an impervious front to its influence and exertions. The enemy's abodes are strong-holds; he has entrenched himself behind superstitions hoary with age, false doctrines flattering to human pride, and vices pleasing to sense; and his dislodgement and complete subjugation to the obedience of Christ manifestly will require a more faithful, zealous, and general use, on the part of the saints of the Most High, of those weapons which are mighty through God. I trust that in this portion of the great battle-field we have not yet grown weary, nor fainted in the strife; but, girt with panoply Divine, wage continual war with sin and Satan. We can still say, with one who suffered greater things than we are called to endure, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed."

A very large and important part of our

work is of a defensive kind. Much care has to be bestowed on such as are on the Lord's side. Many are weak in faith, babes in Christ, ignorant of Satan's devices, and need much growth in grace to make them steadfast, unmovable, always abounding in the work of the Lord. Some lean to a cold and inanimate formality; others are prone to forget that knowledge and principle are required as well as feeling, to form the Christian character; whilst many apparently fear to be not as other men, and approach too near the fashions of the world. Owing to these circumstances, neither the time nor the energy that is necessary can be devoted to directly aggressive movements. Still, we are not content with merely holding our own. Immortal souls are too valuable a prize not to be earnestly coveted. We have many who are fellow-labourers with us in the faith and patience of the Gospel, whose aid we find invaluable. Such means as have in many times and places met with the Divine blessing, and been successful in the conversion of men, have been constantly employed by us in hope of the same favour and results; preaching the word, in season and out of season, prayer-meetings, tract distribution, day and Sabbath school operations, visiting the house of mourning and the haunt of vice, reproving, exhorting, intreating. For their labours in these departments many of our members deserve our best thanks. We are endeavouring, by our spirit and example, constantly to provoke them to love and good works.

In addition to our regular labour on the Sabbath-day, which, owing to our having services both in the Dutch and English languages, are by no means light, we have open-air preaching on the principal wharf of our bay. The Rev. Mr. Thompson, of the Cape-Town Congregational Church, is associated with us in this effort; and other evangelical Ministers, with whom we maintain a delightful intercourse, would gladly take part in it, did their engagements permit. In former years such services as these were the occasion of much disturbance and persecution. But the times are changed; no opposition is offered now, and we are generally listened to by large congregations, which maintain an orderly and decorous behaviour. Some have by these means been induced to attend our chapels, and we cannot but indulge the hope that the seed thus sown will fall on some good ground and bring forth fruit.

As you will perceive from the Minutes of our District-Meeting, held in January the Dutch department of our work in Cape-Town has been raised into a separate Circuit, of which I have the supervision. It was thought that by this measure a greater interest in the work would be created in the minds of the people,—an expectation which, I am happy to say, has been in some measure realised. At the close of last year I had a small increase of church-members to report, with a very encouraging advance in the Circuit, chapel, and Mission funds. Our day and Sabbath schools were also in a flourishing state. During the current year things have worn an equally pleasing aspect; and we trust that at its close we may, if spared, be permitted to see the attainment of similar encouraging results. The congregations steadily increase, and manifest deepening interest in the preached word. A night-school has been commenced at Sydney-street. Upwards of seventy young persons and children, belonging to the families composing our congregation, who have not the opportunity of attending a day-school, are enrolled on the books; and of these there has been an average attendance of forty-eight. Instruction is given in reading, writing, Scripture-history, and in the Conference Catechism. Upwards of twenty of the scholars have commenced attending public worship regularly. I indulge the hope that all of these will eventually be added to the church.

My health is now good. Some months ago I was threatened with a bronchial affection; but, by God's blessing, I am now quite restored. For change of air, I visited Boschjesveld in February last. This part, where Mr. Lindsay has been so indefatigable in his labours for the benefit of the coloured classes, has been recommended to your attention and consideration. Having visited it personally, I can assure you that it presents a wide and important opening for Mission labour. I preached to three very good congregations at Robertson, Lady Grey, and Newmanville. Several couples were united in matrimony, and a number of adults and infants baptized. Robertson is the most important place. A chapel, capable of containing two hundred and fifty people, has recently been opened there, of which I have no doubt Mr. Priestley will send you a detailed account, as he was present on the occasion. I preached in the building whilst in an unfinished state, previous to its formal dedication, and was highly delighted with the number and devout attention of

my hearers. We have now a Schoolmaster and a Local Preacher located there; but a resident Missionary would be a proper representative of a people whose mission it is to spread scriptural holiness through the land, and an incalculable boon to the whole District. I hope arrangements may soon be made either by the arrival of a reinforcement from England, or by a different distribution of our Missionaries here, to provide for the permanent occupation of this central position.

HEALD-TOWN. KAFFIR MISSION.

Extract of a Letter from the Rev. John Ayliff, dated Heald-Town, Fort-Beaufort, March 18th, 1858.

I AM thankful to be able to communicate still encouraging information respecting this Mission:—

1. The people of this settlement have made very considerable advances in the attainment of the arts of civilized life: their care of the children when born, and during the first year or two of their infancy, is very great. Sometimes I am afraid lest this should be carried too far, lest the next generation of Fingoes should be inferior in physical energy to the present and past. This increased attention to their young is the result of the care and attention bestowed on the women of the settlement by Mrs. Ayliff, who has taken this as her peculiar province now for more than a quarter of a century, "To teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands." Nothing is more manifest than that the Fingoe women are better wives and better mothers, especially to their infants. At the end of the month after the birth, they are brought to baptism, as our baptismal services are monthly. We have generally from six to twelve children brought forward, all in white new clothing, with new hoods, the young mothers feeling proud to bring their children to the baptismal font, and to place them in the arms of the Minister. The same thing applies when their children are sick: instantly they go or send off to the Institution for medicine; so that hardly a day passes without calls upon the medicine chest being made for from five to ten cases of sickness. It is easy to foresee the fruits of this upon the natives generally; and it has always appeared to me and my wife as the best sphere for a Missionary's wife to move in.

There is one striking instance of the fruit of paying particular attention by the Mission family to young women. Upon our succeeding that devoted Missionary Mr. Shrewsbury at Butterworth about 1830, we had the cottage he and his family had resided in; thirty feet by fourteen, including bed-room, sitting-room, and kitchen, the front and only door consisting of two half-hatches. It was then the day of small things, and truly the beginning of the Gospel of Christ. Our custom was to call all strangers and travellers found about the place into the house during family worship. On a certain morning two half-naked Fingoe young women were sitting in front of the house, each having a bundle of dry wood for sale; when, going to prayer, I went out and invited them to come and join us in prayer. At the time the Lord the Spirit produced an impression upon the mind of one of them which in all her changes never left her. She is now one of my most influential Class-Leaders. Her husband is a Class-Leader, and recognised by the Government as the Headman of this part of the Fingoe settlement. Her eldest daughter is also a Class-Leader at one of our branch stations, and her husband is the Native Teacher and Schoolmaster of the same. Her second daughter is in the Institution. This young woman was, during the last war, in the service of Lady Alexander Russell, Lord A. Russell being with his regiment, the Rifle Brigade, at Fort-Beaufort. When her Ladyship left the colony, she gave Mary Umtiumkulu a written character of an excellent description, gave her many presents, and since her return to England Mary has received presents and a letter from her. Mary's eldest son participates in the general advantages of the Fingoe children: they named him Jabez; but whether it was that he might be more honourable than his brethren, or that he might bear the name of that great worthy, Jabez Bunting, under whose powerful ministry I was permitted to sit from 1815 to 1820, (and it was under that powerful sermon he preached in

Spitalfields old chapel in 1819 from Mark xv. 15, 16, that the Missionary flame was lit up, and which, through God's abundant mercy, notwithstanding my manifold short comings, continues burning in my unworthy heart,) I know not.

One great drawback to the greater improvement of the Fingoes is their want of better dwellings: they are forced to content themselves with the native hut; not that they prefer it, but from the fact that up to the present no Fingoe in the settlement has a single title to an inch of land, though at the present this thing is in progress; and as they as a people have been so repeatedly removed from place to place, they have kept themselves as free as possible, so that a removal might not be attended with much loss.

Of late a general survey of the Fingoe settlement has been made, several sites fixed upon for villages: the next movement will be the subdivision of the land, giving title, and fixing a perpetual quitrent of five shillings per title for educational purposes, and five shillings a Government tax; so that each holder of five acres of ground for cultivation, with the right of commonage for grazing purposes, will be taxed with ten shillings per annum. This, considering their advantages, is a light tax.

2. Another manifest token of improvement in this people is their improved mode of cultivation, and the corresponding increase of grain they raise from the ground. At my first acquaintance with the Fingoes their only means of cultivation was a piece of iron about two inches broad, sharpened and let into a knotty stick in the form of a hoe: this, and a piece of hard wood pointed and flattened, constituted their only means of cultivation. The consequences were often a want of food; for when the seed was put in it had no deepness of earth, and a dry season produced a failure, and a partial famine. Now the English or American plough is in constant use, increasingly so every year. This last ploughing season the demand for ploughs in Fort-Beaufort was so great, that almost every plough brought into the town by the traders was bought up at £6 each, the common eagle plough mostly. To the present they do not seem to appreciate fully the use and benefit of a good harrow. It is with reference to this improvement that we do all we can in the cultivation of the Institution-ground.

I have been led to calculate results in the quantity of grain raised; and such has been the quantity of surplus food raised by the Fingoes of the Fort-Beaufort settlement, that the traders have purchased from the people, and supplied the Government and others, to meet the wants of the starving multitudes of Kaffirs, about five thousand muids, being fifteen thousand bushels. The utility of the Fingoes to the Colonial Government, and the colony at large, will appear from the following:—Fingoes enrolled in defence of the colony in the last war, 4,370; Fingoes killed in ditto, 60; Kaffir and Indian corn sold by Fingoes, 1857, 5,000 muids; Kaffir and Indian corn consumed in the settlement for food and beer, 1857, 5,000 muids: so that we may calculate on thirty thousand bushels of grain having been raised for food and market by this people. I do not think that the whole has been raised in one year, as the Fingoes are a very thrifty people, and generally manage to keep, as well as get, a store of food; and, the prices being so high, they were induced to sell extensively. The past sowing season, a much greater extent of ground has been broken up and sown, and there is the prospect of a good harvest.

We point to these things as proofs of civilization following in the wake of Christianity. If we had waited to Christianize these people till after they had become civilized, then they would have been to-day what they were thirty years ago, namely, the greatest of all liars and thieves, a people the foremost in all base Heathen practices, the strong believers in witchcraft, guilty of that kind of infanticide which refers to producing abortion, cruel to their aged and sick, in taking them to the bush to perish there, and to be dragged away by the wild beasts, so as to save them the pain of seeing them die, and the trouble of carrying away their dead.

O, if the Christian church did but know the full extent of the benefits it confers on the Heathen world, it would indeed "thank God, and take courage!"

Having of late received some valuable presents from the Heald family, as also from other friends, I am almost ashamed to ask for more. But I am greatly in need of a supply of medicine. If you could aid me in this thing, you would greatly serve the Mission cause.

NATAL.

Extract of a Letter from the Rev. Frederick Mason, dated Pietermaritzburg, May 28th, 1858.

VARIOUS circumstances having conspired to prevent my sending to you my usual quarterly communication, I shall perhaps be pardoned, if, now that opportunity offers, I should write at greater length than is my wont.

But a few days have passed since the anniversary of my arrival in this part of the Mission-field. Its recurrence sufficed to awaken in my mind mingled recollections. Gratitude to that gracious Being who has been my preserver and guide amid many changing scenes, is the first and most powerful impulse that rises in my bosom. Yet, when I remember that I have been here two years already, and that during this time my health has suffered little interruption, I feel humbled by the consideration that so large a portion of life has passed with so little improvement.

January 10th, 1858.—I preached this morning to the Hottentots. In the afternoon I addressed the children of the English Sunday-school. I preached in the English chapel in the evening, from Jer. l. 5. The word was, I trust, with power. At the close of the service the renewal of the covenant took place, and we found it a solemn but joyous time.

14th.—I preached this evening to the Hottentots, and I think enjoyed greater freedom while speaking in the Dutch language than I have ever done previously.

15th.—This evening I addressed a good company of Kaffirs in the native chapel, through a Dutch interpreter.

18th.—I started on a preaching-tour into the country, a little before midday, and arrived at the Dargle, after a hot ride, about seven in the evening.

20th.—A small party of us left the Dargle early this morning, and ascended the Juhlozana, the highest mountain, I should suppose, between the Bay and the Drakensberg. Notwithstanding the steepness of the ascent, we reached the summit, partly riding, partly walking. From this point a varied and widely extended scene stretches itself. The prospect was very extensive and fine. The summit of the hill, as indeed are most of the highlands that I have seen in this country, is covered with boulders of trap; beneath which lie deep sandstone rocks, dipping toward the north-west. What mighty agencies must have been at work in the production of these various formations! The height of the Juhlozana is computed to be six thousand feet above the level of the sea. After a rest of an hour or two on the top of the mountain, over which swept a strong, cooling breeze, our horses meanwhile quietly grazing, for there is vegetation even here, we commenced the descent on the other side, which with great difficulty we accomplished. Hot, thirsty, and fatigued, we came to the house of some hospitable friends, who loaded us with attention and kindness. I preached here in the evening to a small assembly.

21st.—I returned to the Dargle today, and preached in the evening.

22d.—I came home this afternoon, a little wearied, but much benefited by the journey.

23d.—I spent an agreeable and profitable evening in company with two Missionaries belonging to the American Board. I was pleased with their freedom and brotherliness. We may differ on some points; but what matters it, while we hold the essential truths of the Gospel, and are labouring to promote the same glorious object?

Sunday, February 14th.—I preached twice in the English chapel to-day: in the morning, upon the deliverance of the three Hebrew children; in the evening, from Rom. x. 1. There was heavy rain during the day, which considerably lessened the congregation at both services. I have often observed that people seem to be influenced by the weather here more than they are at home. A slight shower, or even a threatening of one, is sometimes sufficient to deter many from attending the sanctuary.

Sunday, 21st.—I preached this morning on the subject of prayer to a chapel full of people. In the afternoon I visited the prison. In the evening I preached to a large congregation from Isaiah lv. 6, 7. This has been a delightful Sabbath.

Sunday, March 7th.—I preached to the Kaffirs this morning by means of an interpreter. The chapel was full of attentive hearers. I endeavoured to enforce the exhortation of the Baptist; "Behold the Lamb of God." While doing so, I longed for ability to declare to them in their own tongue the Gospel

of the grace of God. Yet they listened through an interpreter with interest, and I hope with profit. The Kaffir is generally an attentive hearer. He listens to all your reasonings with the coolness of a philosopher. The difficulty is to get him to act after his judgment is really convinced, for he is naturally slow and phlegmatic. Once roused into action, however, there is more reliance to be placed upon him than upon natives of more excitable temperament. In the afternoon I went to hear the Native Teacher proclaim to his fellow-countrymen the word of eternal life. He told the people, in the course of his remarks, of his labours as a Teacher in D'Urban, some years ago. When he went there first, he was very successful. Many were turned from darkness unto light, and united themselves with the church of God. But it so happened that several of those who had been converted, died shortly afterwards; and this, as he stated, had a bad effect upon the minds of the Kaffirs. They said that this Teacher must surely be an *umtakati*, or witch; and that these people had been destroyed by his incantations. He was accustomed to carry books or papers, in the side pocket of his coat, and these were magnified by the imagination of the Heathen Kaffirs into baneful instruments with which he effected the death of his enemies. Thus the arch adversary succeeded in spreading abroad this vulgar delusion in the minds of those who might otherwise have been open to receive the truth. Among Kaffirs generally the belief of witchcraft is very strong, and often leads to most revolting cruelties.

In the evening I preached in the English chapel from Hebrews xii. 29. God gave me liberty of utterance in enforcing those solemn words. May he follow the truth with his promised blessing!

9th.—I went to my Hottentot class this evening, more being present than I had expected from the state of the weather. In speaking to these people I have often found that they make use of the same language time after time in expressing their views and feelings. But this evening I was much gratified to hear them speak with unusual freshness. One in particular, an aged female, detailed at length her religious history. She spoke of the darkness of the land, and of herself, before the word of God came; and of the Divine mercy in sending men to make known the Gospel. While she was speaking the cheering thought came, that the prayers and efforts of the people in England had not been in vain. Here was one, out of many, that has been turned from darkness to light, and still cherishes sentiments of grateful remembrance toward those who have been instrumental in bringing about her salvation.

13th.—I set out for Caversham at eleven A.M. The weather was fine, though occasionally threatening, during the journey. The country on this line of road is picturesque and beautiful. At one point, on a hill, I counted the Kie River and Umgeni in fifteen places, winding their weary courses in the valleys beneath. Shortly after I arrived, it began to rain and thunder with tremendous violence. In an incredibly short space of time the Kie River, which flows close to Caversham, rose several feet, and dashed its waters over a fall hard by with fearful noise.

14th.—When I arose this morning I was struck by the change of scene. All was tranquil and beautiful, befitting the solemnities of the Sabbath day. The blue sky spread around its drapery, fringed with a skirting of dappled clouds. The river below did indeed still rush angrily onward; but its discoloured contents were being assuaged by the gentle breeze that blew over hill and dale. Here I preached, morning and evening, and gave tickets to the class in the afternoon.

20th.—During this week I have been employed in giving tickets to the greater part of the English Society. On the whole I was pleased with the general tone of feeling among them. But one circumstance has occasioned me no little regret: our numbers are rather less than in the previous quarter. The decrease has mainly arisen from the fact of many leaving the place; but, alas! there are some who have turned back into the world. The revival of religion which took place some time ago brought a considerable number into connexion with the church. These are now being closely sifted. But the wheat will remain; the chaff only will be blown away. May God again pour out his Holy Spirit, and extend the borders of this little Zion!

21st.—I preached twice to-day in the English chapel. A collection was made on behalf of the Indian Relief Fund, which, I am happy to say, exceeded expectation. In the afternoon I gave tickets. I felt that God was especially present in the evening service; and I pray that

some who heard the word may be persuaded to be not almost but altogether Christians.

27th.—I spent most of the afternoon in visiting the native members, some of whom were sick. I was much pleased by the testimony borne by one of them to the influence of religion in seasons of affliction. He was once, as he informed me, a Native Teacher in Kaffirland. His wife, who has lived for many years with Missionaries, and who speaks good English, acted as my interpreter. He told me that while his body had been suffering, his soul enjoyed comfort from the words of his Saviour. To employ his own idiom, his "heart was *very nice* before God."

Sunday, April 4th.—I preached to the Hottentots this morning on the resurrection of Christ. I met a class in the afternoon. The English chapel was full in the evening, and I preached with considerable liberty of utterance from Hebrews ix. 13, 14.

11th.—We held the chapel anniversary to-day. In the morning I preached to a large congregation from Col. i. 28. Mr. Pearse took the evening service, and the chapel was quite full. This being his first sermon since his return from a long visit to the frontier of the Old Colony, the members, and friends in general, were glad to hear him again.

13th.—A tea-meeting, in connexion with the anniversary, was held this evening. The trays were all kindly given, the proceeds being appropriated to the new chapel-fund. A large number attended; larger, I think, than we have ever had before on such occasions. The meeting was very interesting and profitable, enlivened occasionally by some nice pieces of music, and by singing. The chief attraction of the evening was the address of Mr. Pearse, in which he gave an account of his visit to the frontier of the Cape Colony. In the course of his remarks he communicated a large amount of information respecting the social and religious condition of the country. His long and able address was listened to throughout with the greatest attention.

Sunday, May 23d.—Our school anniversary took place to-day. The sermons were preached by two of the American Missionaries, who are ever ready to help us in the good cause. The collections were good, though not quite equal to last year.

24th.—The Sunday-school annual tea-meeting was held this evening. Several of the American brethren kindly made their appearance among us, and delivered very effective addresses. The report of the English school presented a cheering increase of members during the year. There are on the books one hundred and fifty-two scholars, being an increase of twenty-two. In the native Sunday-school there has also been progress. It is delightful to find that in this far-off land such institutions as these are established and sustained.

While I am writing, there are events taking place at the distance of a few hundred miles, of a fearful description. The Boers of the Free State are engaged in a deadly war with Moshesh, the Basuto Chief. Much blood has been shed already, and the conflict rages with increasing fury. The Cape Government has declined all interference in the matter. How the affair will end, is known only to Him who governs all. Happily, we are at present preserved from these scenes of strife and bloodshed. When shall that prophetic word be fulfilled, "They shall learn war no more?"

I had purposed to say more, but this letter is too long already. "God is with us" in this land. We have trials and discouragements, yet he sustains; we are feeble instruments, but he gives us power from on high.

WESTERN AFRICA.

GAMBIA.

Extract of a Letter from the Rev. Richard Cooper, dated Bathurst, July 22d, 1858.

In consequence of the loss of the mail-steamer, "Candace," you would not receive my last letter. It contained a short account of the work of the Lord amongst us. However, I will endeavour to comprise in this the better part of its contents.

I feel sure that you will rejoice with

us on account of the excellent degree of health and strength with which it has pleased Almighty God to favour us. While many of our people have been dying fast around us, we have been graciously preserved; neither Mr. Bridgart nor myself having been absent from duty more than one Sabbath each during the last half year.

We are very thankful, likewise, for the continued prosperity which the Lord of hosts has vouchsafed unto us. Many who only a few months since were either confessed enemies of God and strangers to the covenant of promise, or, at least, ignorant of the joys of salvation, are now rejoicing in the witness which the Holy Ghost beareth with their spirits that they are the children of God. In many cases, the agony of spirit experienced by them when seeking the Lord is intense; while the joys of pardon, when received, are no less so. The first indication of a penitent state in them generally, is their remaining on their knees during public singing. When spoken to, they seldom reply, but remain groaning within themselves; their bodily convulsions, meanwhile, being often fearful to behold. When enabled to believe on the Lord Jesus Christ, they spring to their feet, and, with eyes and hands uplifted, exclaim, "Glory be to God! I feel Jesus died for me; he is my Saviour; praise the Lord!" &c. At times three, and even four, have received the pardoning love of God apparently in the same moment; and as they thus unitedly arise and praise God, with tears of penitence still trickling down their cheeks, while the love of Jesus beams in their joy-lit eyes, —then one's feelings seem almost overpowering, and all the soul can whisper is, "Lo, God is here."

Some who until lately madly despised, and hotly persecuted, the people of God, are now sitting at the feet of Jesus, clothed in the garment of holiness, and in their right mind. A few Sunday evenings since, I was preaching at Newtown, on the subject of the last judgment. After service, fourteen of them continued on their knees seeking for mercy. Ten obtained a comforting sense of "redemption through Christ's blood, even the forgiveness of sins," ere the prayer-meeting concluded. One of these, a somewhat intelligent young man, had listened to the discourse outside the chapel. There the Spirit of God met with him,—he was persuaded, during the prolonged service, to enter within the house of prayer and humble himself before the Lord,—and that night, he who had formerly been a zealous persecutor of the saints of God, became a believer in that Gospel which once he despised. It may be proper to remark here, that by far the greater number of our new converts had for some time previous been united to our body.

But, alas! while we can record with joy these instances of the Lord's continued presence with us, we have also to mourn over several who have returned into the world, and now "walk no more with Jesus." We find the truth of the Preacher's remark,—"One sinner destroyeth much good." Others, again, have departed this life; most of whom have died in faith. And several, who found the Lord during this gracious visitation, are now

> "Far from a world of grief and sin,
> With God eternally shut in."

Our Jaloof meeting is well attended, and has been made a blessing to many. Some young men and women in particular, who were attendants at the Roman Catholic church, may now be seen regularly present in our own place of worship. Eagerly do they listen; no longer to a cunningly devised fable, but to that word which is able to make them wise unto salvation, through faith which is in Christ Jesus. Perhaps I may be allowed to mention just two instances of conversion among this interesting people.

The first is that of a Greot—one of a class, morally the lowest, of the Jaloofs —who subsist by attending festivals, wakes, &c., where their performance—consisting of obscene dancing, beating of *tom-toms*, (native drums,) clapping of hands, with which is mingled the singing of the praises of deceased ancestors—obtains for them good remuneration. If I mistake not, the man to whom I refer was convinced of sin at our Jaloof meeting, found peace shortly afterwards, and proved the reality of his conversion by renouncing his old companions and ignoble employment; marrying the woman with whom he had long cohabited, and uniting himself, heart and hand, to the Lord's people. Truly this is "a brand plucked out of the burning."

The other instance is that of a Mohammedan woman who had lived a sad life; but in her last illness became much concerned to save her soul. I visited her several times previous to her decease, and am persuaded, both from her own statements and those of Christian friends who attended her, that though she died with Mohammedan *gree-grees* on her head, yet it was with Jesus in her heart.

Touching myself I would say, I feel humbled under a sense of the Lord's unmerited goodness, and "am determined to know nothing among men, save Jesus and him crucified."

Extract of a Letter from the Rev. Philip Wilson, Assistant Native Minister, dated Macarthy's Island, June 28th, 1858.

It affords me great pleasure in writing a few lines in this favourable opportunity, to furnish you with some particulars of the tokens of goodness the great Head of the church has vouchsafed to us here.

Amidst the frequent deaths and the prevalent sicknesses during the two past quarters, I am happy to state that the Society, upon the whole, stands good and progressing. The services are well attended. Those who have slidden back are now returning to the fold of Christ, and are doing well. Two or three couples of Mandingoe and Jaloff tribes have of late been united in holy matrimony; they are now received in classes on trial, as candidates for membership. I simply mention this, because they are people so averse to conjugal life; and by the example of these, we hope will be the means of encouraging others to do likewise.

Our prospect is good; we live upon trust, and still rely on the promise of a covenant-keeping God, who has said, "Lo, I am with you alway, even unto the end of the world." In the night of the 18th instant a mighty wind, with heavy tornado, terribly broke down part of the roof of the Mission-house; and it was only through the mercies of a kind Providence that we were not crushed down by the fall of it. The rafters and shingles of the gable were completely blown off into the street. One of the rafters, with some stones from the wall, fell right down near where my head was laid; but the Lord preserved and sheltered me, that I received no hurt, nor was any of my family injured by it. Of course, we suffered a little by the rain, which poured the whole night.

Sickness and death are raging here. Many of the inhabitants have launched away from time to eternity, some of whom were the members of Society; but those, I am happy to say, died triumphant in the Lord. During their illness, I made it among my other duties to visit and minister to them words of consolation.

Two of our Leaders, who died a few weeks ago, left a good testimony,—William Sallah and Charles Eboe. The former had been long suffering by a lingering and incurable disease; but his end was peace. The latter was stabbed with knife by a violent-tempered woman, when she was fighting with a man one day. Poor Eboe happenly was there present, and unfortunately received the mortal wound which terminated his earthly career, and after the expiration of eight days' suffering, his remains were committed to its mother dust. A day previous to his death I visited and questioned him about the state of his soul, and he was full of hope.

The day-school department is attended to, and puts on an encouraging aspect. The children have been regular in their attendance, both to the school and also to the means of grace, save of late when a press of business obliged the parents to require their assistance, as is the nature of things in this part of the world.

Sabbath-school is also doing well, though not so much to that degree of our expectation, yet we have more to encourage us to a lively hope. Thank God, we are at present quite well, and able to attend to all the required duties.

SOUTH AMERICA.

DEMERARA.

Extract of a Letter from the Rev. William Fidler, dated Golden-Grove, East Coast, August 20th, 1858.

You will be glad to hear that we are toiling through the hot season without any serious affliction among us, which is no small mercy to us, to our families, and to the churches under our pastoral care. Our thanks are due, and are often presented, to our heavenly Father for his unmerited goodness to us in this

respect, and in many others also. May our lives, with oft-recruited energies, be more than ever devoted to him!

It is with satisfaction I can inform you, that the new chapel at Golden-Grove, after some months of hourly anxiety, was solemnly dedicated to the service of God on the 1st instant, the anniversary of "liberty to the captives" of the British colonies. The building is forty feet by thirty, with a recess for the pulpit extending several feet further, with plenty of room for enlargement when necessary towards the burying-ground beyond. May many souls be born for glory there, which shall be "our crown of rejoicing in the day of the Lord Jesus!" On the day of consecration, and ever since, the tokens of the gracious presence of our Divine Saviour have been realized. The attendance was large, the collections more than double what was expected, and nearly a hundred sittings are taken at a guilder (1*s.* 4*d.* sterling) per quarter, leaving ample room for the poor, and for children. It is thought an end gallery will soon be required.

Our building for the Training College is going on well. The addition which is being made to Kingston chapel, in height and length, is approaching completion, and will be a great improvement. The re-building and extension of the Tower of Werk-en-rust, on Trinity chapel, is also in progress. The Anna Regina branch of the Essequibo Mission, though existing only a few months, bids fair to be a prosperous undertaking. Your Missionaries in British Guiana are unitedly interested in promoting and extending the work of God on this, the brightest and happiest part of the margin of the dark continent of South America.

SWEDEN.

We have uncommon pleasure in laying the following letter before the friends of our Society. For many years we sustained a Mission in Sweden, where the law did not permit Methodist Societies to be formed, and therefore denominational extension could not be attempted. The object of that Mission was to care for the spiritual interests of the English residing in Stockholm and the neighbourhood, and at the same time to revive religion in the churches of the land. For that end the Rev. George Scott steadily laboured till his influence became so considerable as to excite violent animosity in all parties opposed to earnest godliness, whether infidels or nominal Protestants. This feeling at last inflamed the press, excited the theatres, and disturbed the public peace. Mr. Scott himself, his house, and his chapel were mobbed; and he at length compelled to leave the country. But his spiritual children remained. They have laboured and not fainted. Their efforts have been attended with a remarkable measure of the blessing of God. Sixteen years have passed since the Mission was closed; but in that interval the cause of religion has gained much in the kingdom of Sweden. Many of its provinces have been visited by extraordinary revivals, and the pious people, once few and uninfluential, are now very numerous. In fact, to a certain extent a national quickening has taken place. In this large result, from the labour of one Missionary, the Society is bound to acknowledge and adore the great grace of God, and to mark with special attention how strikingly an effort which some might have thought not sufficiently denominational, has been blessed. The spirit in which the letter of Dr. Steane and Mr. Hinton is conceived speaks for itself, and will be worthily appreciated by our friends generally.

To the General Secretaries of the Wesleyan Missionary Society.

London, September 15th, 1858.

Dear Brethren,—Having recently visited Sweden, we are prompted to send you this brief communication, in the belief that it will afford you and your Committee an occasion of devout thankfulness to God.

We were privileged, during our

sojourn in Stockholm, to enjoy much intercourse, both socially and in public, with the leading religious people, as well within the pale of the Established Church as among those who have left its communion; and on all hands we heard but one sentiment of grateful pleasure expressed in the remembrance of your late Mission in that city. Mr. Scott was everywhere spoken of with the highest respect. His godly life and labours, and the truly catholic and large-hearted spirit in which he uniformly acted and preached, have made his memory to be alike beloved and revered. Nor can there be a question that his pious zeal was mainly instrumental in first producing that religious awakening which has subsequently in so blessed a manner been experienced in that city and the country at large.

If the Swedish Mission has done little to extend your denominational interests, be assured, dear Brethren, that it has been signally honoured in other ways,—ways in which we are persuaded you will not find less, and may find even more, cause for holy rejoicing before God.

We could not refrain from sending you, in the spirit of brotherly love, this short but sincere and truthful testimony, as we are sure it will gladden your hearts, as ours were gladdened, by the facts upon which it is founded.

Begging you to present to your Committee the assurance of our respectful Christian love,

We are, dear Brethren,
Yours faithfully in the service of Christ,
(Signed) EDWARD STEANE,
J. H. HINTON.

DEPARTURES.

THE Rev. Charles Clay and Mrs. Clay, and family, whose expected departure was announced last month, embarked at Gravesend on September 22d, in the "Swiftsure," for Perth, Western Australia.

The Rev. Joseph Webster and family embarked at Southampton, for Gibraltar, on September 27th.

The Rev. Matthew T. Male, Mrs. Male, and two children, with the Rev. James Hall Cummings, Henry James Sykes, and Silas Edward Symons, Miss Blake, Miss Edge, and Master Hole, embarked at Gravesend on October 2d, in the "Seringapatam," for Madras.

The Rev. Benjamin Broadley embarked at Glasgow on October 14th, in the "Sea-Queen," for Bombay. The Society is indebted for a free passage for Mr. Broadley to J. H. Watt, Esq., of Glasgow, one of the Directors of the London Missionary Society.

The Rev. George Martin and the Rev. Francis Fawcett embarked for Sydney, New South Wales, by the "Lansdowne," on October 20th.

DEATH.

INTELLIGENCE has been received of the lamented death of the Rev. William Williams, of Tobago. He died of fever, at the Mission-house at Scarborough in that island, August 18th, expressing unshaken confidence in his Saviour, and a lively hope of the heavenly inheritance.

THE amount of Contributions and Remittances announced on the Cover of the Notices this month is £4,358. 19*s*. 10*d*.

LONDON:—PRINTED BY JAMES NICHOLS, HOXTON-SQUARE.

BIRMINGHAM AND SHREWSBURY DISTRICT.

	£.	s.	d.
Wellington ..	20	0	0
Evesham	1	3	0
Stourport	14	3	0
Redditch	9	0	0
Wolverhampton ...	28	2	3
West Bromwich	22	12	5
	95	0	8

LIVERPOOL DISTRICT.

Southport.....	150	0	0
Preston.....	21	0	0
Liverpool, South	48	7	4
Liverpool, North	9	6	11
	228	14	3

BEDFORD AND NORTHAMPTON DISTRICT.

	£.	s.	d.
Luton	18	3	7
Oundle	17	0	0
	35	3	7

EDINBURGH AND ABERDEEN DISTRICT.

Glasgow, West	32	14	3
Edinburgh ...	6	0	0
	38	14	3

WHITBY AND DARLINGTON DISTRICT.

Danby	15	0	0
Middleham ...	8	0	0
Reeth	3	9	8
Bedale	22	10	0
Stockton	25	0	0
	73	19	8

NORWICH AND LYNN DISTRICT.

	£.	s.	d.
Lowestoft.....	40	0	0
Norwich	20	0	0
Bungay	12	0	0
Yarmouth ...	20	0	0
Holt	6	10	0
Diss	11	0	0
Ely	5	0	0
Lynn	12	10	0
	134	0	0

NORTH WALES DISTRICT.

Pwllheli	32	0	0

NOTTINGHAM AND DERBY DISTRICT.

Leicester	30	0	0
Bingham	15	0	0
	45	0	0

Contributions to the Wesleyan Missionary Society, for insertion on the Cover of the "Notices," should be received at the Mission-House on or before the 15th of each month: the following sums have been received by the General Treasurers, since our last announcement, some of which are included in the Remittances acknowledged from the Districts.

Moneys received at the Mission-House.

	£.	s.	d.
G. R. Chappell, Esq., *Manchester* (Donation)	1000	0	0
T. E. E., at Messrs. Smith, Payne, and Smiths	140	0	0
Lady Ellis, *Southall* (Annual)	5	0	0
Ditto, Donation	20	0	0
Rev. Thomas Collins, a Thank Offering	20	0	0
W. H. N. Myers, Esq., *Leeds*, in memory of the late Mr. William Dawson	20	0	0
Legacy of the late Mr. Benn, of *Wortley, Bramley Circuit*, by Mr. T. Benn, one of the Executors	19	19	0
A Friend, *South Wales*, for China (4th Donation)	15	0	0
Hinde Street Ladies' Missionary Basket	15	0	0
Mr. William Waddingham, of *Barton-Vale*, in memory of a beloved Daughter	10	10	0
The Hon. Justice P. C. Crampton, *Dublin*, by the Rev. Dr. Applebe.	10	0	0
"The very hairs of your head are numbered"	5	0	0
Mrs. Grubb, sen., *York*, in memory of a beloved Grandaughter, C. A. Fawsitt Grubb	5	0	0
A Thank Offering	5	0	0
Rev. John M'Owan, *Dudley*	3	3	0
Mrs M'Owan	3	3	0
Miss M'Owan	2	2	0
Mr. Pearson, *South Shields*	2	2	0
Mrs. Pearson	1	1	0
Mr. James Pearson	1	1	0
Miss Pearson	1	1	0
Miss Margaret Pearson	1	1	0
A Friend to the Society (Donation)	1	5	0

	£	s.	d.
Rev. William Allen, *Dartford*, for China	1	1	0
A Friend to the China Mission, by the Rev. T. Derry, *Whitstable*	1	1	0

NEWCASTLE-UPON-TYNE CIRCUIT.

Special Subscriptions for additional Missionaries to India, by the Rev. G. Bowden, namely,—

A Friend	20	0	0	
W. Stephenson, Esq.	5	0	0	
Mr. and Miss Morrison	5	0	0	
Two Ladies	1	5	0	
Mr. J. Angas	1	0	0	
Mr. R. Burnand	1	0	0	
Mr. Gilhespy	1	0	0	
Mr. J. Robinson	1	0	0	
Mr. E. Richardson	1	0	0	
— Wingrave	1	0	0	
Small Sums	2	10	0	
				39 15 0

*** *Several valuable Presents to the Society have been received from various Friends, the particulars of which will be given in our next Number.*

JUVENILE COLLECTING CARDS,

CHRISTMAS, 1858.

THIS year a volume in prose and verse, containing very interesting matter, and many wood-engravings, will be presented to those young persons who may kindly take a

"JUVENILE COLLECTING CARD,"

and contribute themselves, or procure from others, the sum of One Shilling and upwards, in support of the Wesleyan Missions.

The Juvenile Contributions of last Christmas amounted to upwards of

SEVEN THOUSAND AND THREE HUNDRED POUNDS.

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In Two Volumes, Post Octavo, highly illustrated, Price 12*s.*,

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THE ISLANDS AND THEIR INHABITANTS, BY THE REV. THOMAS WILLIAMS:

MISSION HISTORY, BY THE REV. JAMES CALVERT.

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LONDON: ALEXANDER HEYLIN.

SOLD ALSO BY JOHN MASON.

LONDON: PRINTED BY JAMES NICHOLS, HOXTON-SQUARE.

No. CLIV. DECEMBER, 1858.

PAPERS

RELATIVE TO

THE WESLEYAN MISSIONS,

AND THE

STATE OF HEATHEN COUNTRIES.

(PUBLISHED QUARTERLY.)

NATIVE ITINERANT PREACHING IN INDIA.

Mr. William Ambrose, Catechist at Madras, has favoured us with his journal of a week's preaching-tour, undertaken by himself and two other zealous Teachers, Somo and Vathamootoo; in the course of which they visited many towns and villages, "preaching and showing the glad tidings of the kingdom of God." They were, for the most part, well received. "The common people heard them gladly." Even the opposition they experienced from the Brahmins is a favourable sign, as showing that they know the truth to be against them. It is hoped that these journeys will be repeated, until the country is filled with Christ's doctrine, and the scattered and lost sheep are collected into Christian communities, and regularly fed, by their own Pastors, and in their own language, with the bread of eternal life. We trust soon to hear that one result of these itinerancies is the restoration of the ruined chapel at Wallajahbad, and its regular occupation for Christian worship.

JOURNAL OF WILLIAM AMBROSE, CATECHIST.

JUNE 4th, 1858.—At three A.M. we left St. Thomas's Mount, and arrived at Moota-karen choultry at seven A.M. After breakfast we both went to the bazaars, which were quite close to the place at which we put up. There we met with some respectable Hindus. One among them, whom I was afterwards given to understand was the *Munsiff*, earnestly requested me to preach, which I did. The Munsiff at last desired me to prove the genuineness and authenticity of Christianity, which I gladly did, and by many sound arguments tried to establish the point in question. As most of them were men of business, they took leave of me some time after. To attach importance to my discourse, I warned them to be careful of the truths they had heard, and advised them to ponder them in their minds. They asked me for books, which I distributed to those who could read, and earnestly begged them to read them carefully; which they sincerely promised me to do.

We left the place at two P.M. As we were travelling, we came to a small village, called Semmanchary, which lay on our way, and which was very thinly inhabited. We did not like this place to be left unnoticed. Somo and I therefore left the bandy with books. When we went thither we were very sorry to see some of the people blumly refusing to receive our books: but this did not discourage us. We went resolutely from one street to another, offering books to those who could read. Most of them gladly accepted and thanked us for the book. We took very few copies with us, and when they saw that we had no more, they proposed following us to the next village we were going to. We arrived at Vaniam choultry at five P.M., accompanied by several respectable Brahmin youths. As we had time enough, we immediately set ourselves to work. The choultry which we put up at was situated opposite the bazaars. When the men saw us standing with books in our hands, they surrounded us. Somo read a portion in Matthew XXV. The congregation amounted to thirty; partly composed of bazaar-men, and partly of travellers. I began to explain the parable of the talents, and showed them the way in which they spend the talents committed to their charge, and warned them of that awful day on which they would have to appear before the Judge, and give an account of the talents entrusted to them. They heard me patiently throughout, and some of them shook their heads by way of approbation. As we had determined to preach in another street, we sent them away by giving some Scripture portions and tracts. We immediately proceeded to the other part of the choultry, which is intended for the higher class of people; and there we met with some respectable Hindus and Brahmins. Somo read a small portion of a tract, and Vathamootoo entered into a conversation, and quoted several songs from their Puranums to show the folly of idolatry, and told them that they could not be saved by works, but by faith. It grew very dark, and we were obliged to retire. They anxiously asked us for books, which we gladly distributed. I then asked a young man who was standing by me, what his object was in receiving the book; to which he answered, "To examine and find out the truth." I then told him the way in which this book ought to be read, and added, that his happiness consisted not in merely reading it, but in walking consistently with the will of his Maker. Several young men, who were busily engaged all the day long, came to us for books at seven o'clock, and sorrowfully complained that these quarters were seldom visited by Preachers of the Gospel. This was, indeed, very sad news to us. We much regretted to behold such a populous place, where the people are roused from their slumber to detect the deceit of the Brahmins, neglected.

5th.—At five in the morning we left Vaniam choultry. As we were proceeding to Tripalore we came across another village, called Canumchary. Somo and I went thither to distribute books; but, to our surprise, we saw none who could read the Tamil language. With deep regret we left the place, and arrived at Tripalore at eight A.M. This is a very populous place, inhabited by very respectable Hindus; and here is a large Hindu pagoda, to which Hindus from Madras and the surrounding villages resort to celebrate the "new moon," in the month of July. After breakfast, at ten o'clock, Somo and I went to the interior of the village, opposite the Hindu pagoda. For some time we were left alone; but, shortly after, a few men gathered around us. I began to read Matthew vii. I had a number which amounted to forty, who seemed to be respectable and intelligent. To avail myself of the opportunity, I began

preaching on the cleansing of the leper. At last I entreated them to seek deliverance from their awful state, pointed to the Physician who alone could heal them, and earnestly prayed them to believe in Him. We are glad to state that they heard us very attentively. Some of them seemed to have been convinced of the truth. When we were about leaving them, I asked them whether they required any books; to which one of them replied, he "would feel obliged if we could spare any." We distributed several Scripture portions, Epistles, and tracts, and left them with the intention of preaching in another place.

At twelve o'clock we went to a small building, close to the choultry. We had very few to hear us. Vathamootoo spoke to them for a short time, and gave them a few books and tracts. There are two private schools here, where Christianity is not taught. The higher class of people seem to be polite, and free from prejudice. We left the village at two P.M. for Mavulivurum, or the Seven Pagodas. We had to pass through jungles, and cross open plains; therefore with great difficulty we reached the next place at six P.M. We put up at a respectable choultry that night.

6th.—At five in the morning we three set out to take a view of this place. The village is small, containing about thirty houses and one hundred inhabitants. The country is very mountainous, and abounds with ancient ruins. It produces nothing but vegetables. Though this place is not frequented by Europeans, yet the inhabitants seem to be civilized. The people are partly followers of Siva, and partly of Vishnu. They are chiefly stone-masons by trade. We were quite surprised to see pagodas carved in stupendous mountains. The inner walls of these pagodas are filled with engraved images, representing the different incarnations of their gods.

At seven A.M. Somo and I went to a large street, in a very convenient place. We had a large congregation, the majority of whom were Sivites. Somo read a small portion in St. Matthew, and gave a short address on the nature of sin, and salvation by faith and not by works. I immediately followed, and delivered a lecture on worshipping God, and on the sinfulness of idolatry, and warned them to give it up and follow the true God. We were glad to see them listen with attention. When Vathamootoo was conversing with one of them, an old woman interrupted us by calling her son away; but he, instead of obeying her, said, "These men speak nothing but the truth: therefore it does not become us to turn our backs upon them." We distributed some books and tracts: most of them were quite pleased with these small gifts, and left us. At nine we went through the Brahmin street, and offered books, which were refused by a few persons, and accepted by many. We with deep regret state that this place is also seldom visited by Christian Ministers; owing to which, the people are still sunk in darkness and ignorance. There is only one private school, and here the poor children are not taught the truth; and they are therefore perfect strangers to the blessed name of the Redeemer. After we had done our work, we left the place at half-past nine for Therookaroo-koondrum, and arrived there at one P.M. quite exhausted. This is a celebrated place amongst the Hindus. There are three temples: one on the top of a hill, built for Vathagiri Isparer: and another, the largest of all, is in the interior of the village, and called Sellee-ammal-covil. This is also a very mountainous country, and very thickly peopled.

The Brahmins here are very numerous, haughty, and bigoted. Some of them hold responsible posts in the Government, but most of them live on the bounty of the people. On our arrival we were very anxious to be informed of the history of the place. A Brahmin youth was kind enough to satisfy our curiosity, by telling us that two eagles come there at twelve A.M., and partake of food prepared by a *pundarum*, who is kept for the purpose; and, moreover, he added that these eagles bathe in Benares in the morning, come to Therookarookoondrum for dinner, go to Ramiserum to worship the god of that place, and retire to Sethumburum in the evening: (thus making a journey every day of two thousand miles!) We could not help laughing at the folly and credulity of these poor souls. We felt much for them. We told the youth that we were come to preach and distribute books. He seemed to be very glad, and promised to see us at five P.M., together with his friends. The Brahmins, knowing that their deceit would be exposed, and truth plainly set forth, made up their minds to disturb and ill-treat us. We were previously given to understand of their determination, and consequently were ready to meet them. All that we wanted was to convince them of the excellency of the religion we profess. At five in the evening the Brahmins came in crowds, and asked us for books, which we most gladly distributed. One of them, who seemed to be the leader, boldly asked me the object of my coming thither; to which I

mildly replied, "To teach them the way of salvation." Finding nothing in my answer to hurt his feelings, he found a pretext for quarrelling with my bandyman, sent for his friends, and set them up to tear the books and throw them on us, using all sorts of abusive epithets, and insisted on our leaving the place instantly. We were not at all sorry for having been ill-treated by them; but we felt much for the hardness of their hearts. We are happy to say that we were especially enabled on that particular occasion to follow the footsteps of our heavenly Master, in bearing patiently all their insults. We rejoice still more because we were counted worthy to suffer for Christ's sake. After all, with great difficulty we set out in the evening for the next pettah; but they still persisted in pursuing us, and calling us by nicknames. Though we were not able to do anything good here, yet we feel happy, because, by patience and meekness, we convinced them of the superiority of Christianity to Hinduism. Here are no Christian schools; consequently, the inhabitants have conceived an aversion to Christianity, and take a delight in persecuting the Preachers of the Gospel.

7th.—This morning we arrived at Chingleput at eight. This village is often visited by European Missionaries, and there is an English school here belonging to the Free Church Mission. We did not intend devoting much time to this village, because the name of our Redeemer is not unknown to the inhabitants. However, we did not like the place to be passed over. Confident of meeting with a kind reception, Somo and I went to the bazaars to preach. Nor were we disappointed. When the people saw us, they came in crowds to meet us. As we were returning, several respectable Hindus followed us. Peons and jailors came to see us, and we had another opportunity to preach. I desired Vathamootoo to give a short address. They patiently and gladly heard us throughout. We gave them several books and tracts. As our time was nearly out, we dismissed them; and, at half-past one, we left the place for Wallahjabad or Seeyapoorum, and reached there at half-past seven P.M.

8th.—This town lies on the north-west of Chingleput, and is about thirteen miles from it. It was once a military station. The inhabitants could not properly account for the withdrawal of the regiment. This is a very populous place, containing about a thousand houses. The inhabitants are chiefly Hindus, Mohammedans, and Pariahs. There are many private schools, both of Tamul and Hindustance. An English school has lately been opened by the Free Church Missionaries, into which Pariahs are not admitted. There is a Wesleyan chapel here, built by the Rev. Robert Carver. Anxious to take a full view of the place, we three set out together early in the morning. We were extremely sorry to see the chapel in an almost ruined state. The building is forty-eight feet by twenty-three. The walls are strong, and the roof is as good as new; but the windows and doors are taken away. That which was once a place of worship, has now become a place of shelter for men and beasts in the rainy weather. Shepherds and bandy-men drive in their cattle and bullocks at night. O, indeed it was a heart-rending sight. We felt much, to see the house of our heavenly Father changed into a stall for cattle. O, how pitiful it is for Christians to behold the house of God, where the will of their Maker was once zealously proclaimed, and the blessed name of their Redeemer joyfully declared, becoming a shelter for polluted Hindus, and a stall for cattle! With these melancholy thoughts, we left the place for our dwelling. It was very late, and therefore we proposed to hold a service in the afternoon. We engaged a woman to get the chapel swept and cleaned, and sent a person to inform the people who were around, that we thought of having a service at four P.M. Being the first time, we did not expect many; but when we went thither we were greatly surprised to see a good number. A Native Teacher, with his scholars, was amongst the number. Vathamootoo being the senior, we gave him the preference to open the service. I preached on Acts xvii. 31, 32, and concluded with prayer. After the service the Teacher desired us to examine his scholars. They read the first chapter of the Proverbs of Solomon, and answered our questions very satisfactorily. At half-past five we proceeded to the bazaars, to distribute books; and, going from one street to another, gave a large number of books to all those who could read. On our return, a *Sheristadar's* son, a young man of twenty-seven, came to me and asked me for a copy of the New Testament. I had none to spare, but the one I had for my own use. He expressed an earnest desire to examine it. I could not help, therefore, giving that away to him, with friendly advice to read, meditate, and digest the truths it contains.

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The Wesleyan Missionary Notices,

RELATING PRINCIPALLY TO

THE FOREIGN MISSIONS

UNDER THE DIRECTION OF

THE METHODIST CONFERENCE.

MISSIONS COMMENCED, 1769.] [SOCIETY ORGANIZED, 1816

DECEMBER, 1858.

CONTENTS.

	Page.
India: Letter from the Rev. E. E. Jenkins and P. Batchelor, and from Messrs. Thomson and Rodgers	193—197
South Africa: Letters from the Rev. W. Shaw, J. Ayliff, and J. Longden	197—200
Western Africa: Letter from the Rev. S. Brown, J. A. Solomon, E. Bickersteth, and J. A. Ansah	200—204
South America: Letter from the Rev. J. S. Shrewsbury	204
St. Domingo: Letter from the Rev. P. Van der Horst	206
Canada: Letter from the Rev. Dr. Stinson	207
Fiji and the Fijians	208
Departures and Arrival, &c.	*ib.*

CONTENTS OF THE COVER.

Advertisements	2
Remittances	3
Presents and Contributions	5

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WESLEYAN MISSIONARY NOTICES, &c.

DECEMBER, 1858.

INDIA.

THE LATE RIOT IN MADRAS.

We must refer our readers to the "Watchman" newspaper for a copy of the minute containing the decisions of the Governor in Council at Madras on the conduct of the Police on the occasion of the native riot in Royapettah: it is too long for insertion in the "Notices." We quite agree with Mr. Jenkins in the following remarks on this important document, in which some of the officials were censured, and others ordered to be dismissed.

Extract of a Letter from the Rev. Ebenezer E. Jenkins, dated Madras, September 13th, 1858.

The minute of the Government on the late riot is a very important one; it is at once a guide and a support, and will encourage us, and all Missionaries in this Presidency, against that insolent violence with which the Hindus, since the mutiny, have sometimes attempted to intimidate the servants of Christ in the prosecution of their duty. It will also tend to embolden those young men in our schools whom a dread of persecution has hitherto prevented from avowing openly their faith in Christianity. Colonel Boulderson has been a great personage in the eyes of the natives, and his known hostility to Missionaries has caused him to be esteemed by the Brahmins as the guardian of "the established religion of India." The severe strictures of the Government in their minute, on the Commissioner's conduct, and the instructions which he there receives, will teach the natives that impartial justice will be maintained against the character of any public servant who may neglect his duty in the administration of it: an almost impossible lesson for a *Hindu* to learn.

My health, I am thankful to say, is coming back fast. I think I mentioned, in a former note that we had been strongly advised to go to Bangalore for a week or two. We shall probably leave in a few days. We are looking out for intelligence of a reinforcement for our Tamul District after Conference. May God send us fit men, and enough of them!

Five respectable Hindu widows' marriages have been lately solemnized with great pomp in Ramjubunpoor. Several matches of this class will shortly take place in the Mofussil of Bengal.

A case similar to that of Viziarangam has subsequently occurred in connexion with the Free Church Mission in Madras. A trial ensued, which resulted in the surrender of Culloor Narrainsawmy Chetty, the youthful convert, to his Heathen parents, on the allegation that he was under fourteen years of age, while the youth himself declared that he was upwards of sixteen. In relation to this decision the Missionary says, "On the great day of account, India will furnish a dark and bloody roll of hopeful youths, whom bigoted native parents and relatives have chained, drugged, and deprived of reason and life. For what? For desiring to know and to obey the Gospel." Surely, the utmost exertions will be put forth, and the most earnest prayers offered up, by all denominations of Christians, in order to remedy the wretched state of those youths in India who are coming to the light of truth.

Extract of a Letter from the Rev. Peter Batchelor, dated Negapatam, September 25th, 1858.

BEFORE this reaches you, the proclamation of the Governor-General of India, announcing that the vast dominions of Hindostan have passed from the East India Company to the Government of Queen Victoria, will have been published,—an event, the results of which will, doubtless, be very great to the immense population of this land, and have an important bearing upon future Missionary operations. Things cannot remain as they are. This is impossible. There must be progress, and, if I read aright the signs of the times, rapid progress. It is curious to observe the difference of feeling and opinion on the subject of the change which has just taken place. The natives, though generally apathetic, evidently rejoice at the change, and think that in some way or other, though they cannot tell how, they will be gainers by it. The gentlemen composing the Civil and Military Services regard the change with feelings of regret, and are disposed to doubt its wisdom. The "Company has been a good master to them, and why should they rejoice at its downfall?" This is a narrow and selfish way of looking at the subject, though it may somewhat partake of gratitude for past benefits. If left to the option of the Company's servants, there will be no public rejoicing on the occasion of the proclamation. But, I must confess, I should like to see some public demonstration by which the event would be marked and remembered.

Negapatam is likely soon to become a more important place than it has been for several years past. It is now the principal seaport of the Tanjore province. From twenty to forty vessels may be seen every day riding at anchor off the port; and the amount of customs is yearly increasing. Besides, within the last few days, the electric telegraph has been opened to Madras; and next month a railroad to Tanjore and Trichinopoly will be commenced, of which Negapatam will be the sea-board terminus. Moreover, a pier has lately been constructed at the mouth of the river, and an iron dredge-boat, brought from England in pieces, is being put together to deepen the river, and to facilitate the landing and shipment of cargo. These are substantial signs of progress, which I notice here, as likely to affect the place as a Mission-station, and which you may not have an opportunity of learning from other sources. But I must now give you some account of our Missionary proceedings since I last wrote.

The native Christian congregation is increasing. On Sunday, our chapel is well filled both morning and evening; and it may be that we shall require to enlarge it soon, or build another in a better locality, which would be preferable. The present building is old, and the roof is giving way. We are trying to gather all the native Christians of the place around us, to take the oversight of them. Though many of them are, strictly speaking, not members of Society, their position among the Heathen renders it necessary that we should both instruct and care for them.

The schools are also exhibiting signs of improvement. The number attending the girls' school under Mrs. Batchelor's care, has increased to forty, and may be further enlarged. We have succeeded in obtaining an efficient Teacher for the boys'-school. He was educated in the excellent American Mission Institution at Batticotta, Jaffna. Cornelius is a pious young man, and likely to be very useful. The number attending the school is increasing.

A few weeks ago we visited Trivaloor, which has frequently been recommended as a Mission-station. It was again brought forward at our last District-Meeting, and strongly urged on your attention. I inspected a piece of ground on the south side of the large tank, a little to the west of the old palace, now occupied as a traveller's bungalow. It is central, and, I think, would be suitable for a Mission-house. In the Talook school, which I examined, I found seventy boys, all of whom are anxious to learn English.

THE ARMY IN INDIA.

THE two letters from pious soldiers in India, which are given below, will be acceptable to our friends who feel a deep interest in India, and the British troops doing duty in India. Paymaster-

Sergeant Thomson's letter from the camp at Gwalior, accompanied by a donation of £5 to the Society, exhibits the spiritual destitution of the central provinces, and is a powerful call to enlarged operations for the preaching of the Gospel to the vast Heathen population which has been hitherto unvisited by Christian teachers. Looking at the extent of the field to be occupied, we are made to feel that the great work which remains to be done has not yet been commenced. Friends of the human race, help! Hasten to furnish the means for sending the word of God to the millions who are perishing for lack of knowledge!

The second letter illustrates the saying of the Preacher, "Cast thy bread upon the waters; for thou shalt find it after many days." Thirty years ago a pious Sergeant was encouraged by a Missionary to learn the language of the natives, by the gift of a Tamul New Testament. He learned the language, and now testifies to the power and usefulness of the ministry of the East India and Native Ministers. Such a testimony is valuable as being disinterested; and is most encouraging, as being given by an Englishman of long experience in India among the natives. The Mission-work has prospered in India; the multiplication of such agencies as have been employed hitherto, and the extension of their operations, are required for the fulfilment of the obligations imposed on Britain by the possession and government of that highly-peopled and idolatrous land.

Camp Gwalior, September 11th, 1858.

REV. AND DEAR SIR,—Yesterday I had the pleasure of forwarding an order for £5 to the Oriental Bank, Bombay, to be remitted to you as a subscription to the Indian Mission Fund, from soldiers of the 86th Regiment, for 1858. More than a year has elapsed since our last donation was sent; but it was not for want of a strong desire to assist in your efforts to send more Missionaries to India, but rather for want of an opportunity; for, ever since the commencement of the year, we have been continually marching or fighting, so that we had but few opportunities of meeting together, or doing anything towards the good cause. But we earnestly hope you will procure the means to send the glad tidings of salvation to those who have never heard of Him who is mighty to save. Since leaving Bombay, we have marched nearly one thousand miles, as part of the Central India Field Force, under General Sir Hugh Rose; and in all our march we had not the pleasure of meeting with a single Missionary of any denomination, nor did we pass a town or village, from Bombay to Gwalior, where there had been one, (as far as I could learn,) except Molligaum; and to think of the countless villages and towns in Central India, with their millions of inhabitants, who, to all appearance, looking at the present progress of Missions, will have passed into eternity without knowing the Christian's God, or hearing the faithful saying, that Christ Jesus came into the world to save sinners, and the greater part of whom have never seen Europeans but as soldiers executing vengeance on their rebellious Rajahs! Surely the very thought should cause all who feel the power of religion to do all they can, by their prayers and liberality, to promulgate the glorious Gospel.

As some of our members belong to the Free Church, and some to the Church of England, we divide our subscriptions; and, as those Churches have Missions in and around Bombay, they come in for the largest share. But soon we hope to see in the "Notices" the report of the departure of some Wesleyan Missionaries for Bombay.

The "Notices" come regularly every month. Might I ask you to continue them, as they are a source of great pleasure to us, and more especially now, as we have but few books? Praying that God may bless the Mission cause more and more,

I remain

Yours sincerely and respectfully,

WILLIAM THOMSON,

Paymaster-Serjeant, 86th Regiment.

Rev. Elijah Hoole, D.D.

Negapatam, September 22d, 1858.

MY BELOVED AND RESPECTED FRIEND,—It is now thirty-two years since I had the honour to take a cup of tea with you in my tent at Nungumbaucum Tank, where my regiment was encamped on our return from Ava. You will be able to call to recollection also, the visits you made to Trichinopoly when you travelled the plains of India in your unique *ton-jon*. On one or two of these occasions you called on me. I was then Mess-Sergeant of the Royal Regiment. To you I owe it that I read Tamil. On one of these visits I stated I was desirous to learn that language; you brought me from your *palkee* a Tamil New Testament, and said, "Learn to read that by the time I return."

Let this suffice for an introduction; I enter on a more important topic, which lies nearer your heart, namely, the spread of Methodism in India. I have had the privilege of an acquaintance with nearly all the Wesleyan Missionaries who have been located in the Tamil District since Mr. James Lynch and Mr. Squance's time. I am aware your time is valuable; I will be brief.

I feel most sincerely thankful to God, who put it into the heart of Dr. Coke and others to visit India; and nobly have these men, and those that followed, done their duty. They have lighted a torch that shall never be extinguished till the world is burnt up.

But I think I can point out clearly that these (I mean English Missionaries) are not designed chiefly for the working-bees of the hive. There is another class of men being brought on the stage under their training, particularly in the Training Institution at Royapettah, both of European blood and mixed. Of the former are the Messrs. Hobday, and of the latter, Mr. O. Sullivan and Mr. Evers. There are others in Madras and Bangalore, whom I know not. In my observations, I have found a few English Missionaries that were really able Preachers in Tamil, touching the minds of the people. Among these I may mention yourself and Mr. Cryer,—blessed man! Mr. Griffith was a noble scholar in oriental languages. Mr. Jenkins has generally been in Madras: I know little of him. It is generally many years before Englishmen can make themselves well understood in the Tamil.

But it is quite different with those born in India. Mr. Evers was stationed here four years. Lately we had a visit of ten days from the Hobdays. They preached several times both in English and Tamil, and they are truly "sons of thunder." The people trembled under them. Mr. Evers also is a noble Preacher. This is the class of men that I think God will use for the native work; but we cannot spare the English Missionaries: they are the men He will employ to train up the others to piety and zeal, and qualify them for the work that they themselves cannot perform. I have sat under the best of our English Missionaries preaching in Tamil, and not one of their sermons produced the same effect as did those preached by the Hobdays. (See Mr. Little's remarks, "Watchman," July 29th, p. 241, column 3d.) At Goobbee, where Mr. Male lived for some years, there has been formed a Christian village. A portion of land was given to us by the Government. We have marked out houses to be built, the natives have been invited to reside there, and there are now many streets and houses of natives who have a portion of land in which they live. Now I know well that the Rev. Thomas Hodson acknowledged that Mr. H. O. Sullivan was the instrument of these men's conversion, and spake very highly of his labours to Mr. O. Sullivan when he visited that place on his tour through the District as Chairman. Honour to whom honour is due.

In connexion with our Mission here, there is one family who were formerly Roman Catholic. The members attend preaching, not class. The males were excluded for cleaving to *caste*. Two of them were Preachers, and one a Superintendent of schools. There were three young men, Brahmins, during these last four years, fully awakened and resolved to become Christians; but it was impossible they could be baptized here. Their parents would have persecuted them, perhaps even to the death; two fled to Madras and were baptized, and are now efficient Teachers under Mr. Jenkins. The third was secured by his friends, from whom afterwards he escaped, and has not been discovered since. Now these are the fruits of the labours of the Assistant Missionaries. It is a difficult thing for the European Missionary to enter into the minds of the natives, on account of being so long in entering into the idiom of the Tamil.

Urge, Sir, the Missionaries, before they embark, to have an eye over the young lads born in India. These, should God call them, are the messengers to the churches, and apostles to the Heathen,

having played and conversed with native boys from their youth.

Will you kindly remember me to Messrs. T. Squance, J. F. England, Little, and Pinkney.

I trust it will not appear that I have been presuming. A word to the wise is enough.

I am, dear Sir,

Most devotedly yours,

J. RODGERS.

Rev. Elijah Hoole, D.D.

SOUTH AFRICA.

KAFFIR MISSIONS.

Extract of a Letter from the Rev. William Shaw, to the General Secretaries, [dated Wisbeach, November 13th, 1858.

THE following is an extract from a letter addressed to me by Mr. Impey, dated Graham's-Town, Sept. 10th:—

"Our Sunday-school anniversary was a great success. The gallery of Commemoration Chapel would not hold all the schools, and the Dutch school had to go below. The school-room has been enlarged at a cost of about £350, including the cost of covering the whole with zinc. In the Circuits (English and Kaffir) we are doing well. Sunday last I baptized *eighty-eight natives!* eighty-one adults, and seven children. It was a fine sight, and one which you would have rejoiced to see. We did not forget you on the occasion. Wesley Chapel [the chapel used by the Kaffir congregation] was full. The whole service occupied nearly two hours and a half."

These are indeed joyful tidings.

Extract of a Letter from the Rev. John Ayliff, dated Heald-Town, July 11th, 1858.

I AM most thankful and happy to say that our heavenly Father is giving us some very cheering indications of an approaching revival of the work of God amongst the Fingoe inhabitants of this settlement. From the close of our last District-Meeting, each of the succeeding Quarterly Meetings have shown signs of increase in every department of the work. We have been called to work and to bear a good deal from various opposing causes; but when souls are converted, all labour and trials are but the small dust of the balance in our estimation.

Yesterday we held our Quarterly Meeting, and found the following state of the Society:—Full members last quarter, 361; ditto this quarter, 428; increase, 67. Members on trial last quarter were 39, this quarter 109, giving an increase of 70 on trial, the majority of whom are young. The general conduct of the people is greatly improved. We have prayer-meetings every morning at daybreak, and these are well attended, although the season is winter, and the mornings very cold for Africans; and for a time we used to be awakened by the prayers and crying of the young people in the bush near the hour before the morning bell rang.

The contributions of the members in their classes, and at the quarterly renewal of tickets, have been encouraging; for instance, the first quarter day the sum was £28. 10*s.* 0*d.*; the second, £36. 12*s.* 0*d.*; and that of yesterday, £51. 10*s.* 0*d.* In the midst of all this good influence, my family have received a very encouraging letter from Miss Heald. We love to hear from home, for so I will call England, though I have been thirty-eight years away, and probably shall never see it again.

The number of baptisms during the past quarter has been 77. While in the Quarterly Meeting yesterday one of the Leaders delivered a message which he had brought from Fingoes residing in a portion of the Amatolu Mountain region, stating that a number of the young people were beginning to pray, and that they wished to have help from us. The first visit to this people will be paid next week by Mr. Brigg, who has been appointed to help in this Circuit till the next District-Meeting. I am very thankful for this help; for I found that I could not keep pace with the opening prosperity.

That which has added to our work is the distribution of the land to the people. At length the Fingoes, after a residence

of twenty-three years in the colony, are becoming *bona fide* possessors of landed property, the settlement of Heald-Town, the first which has been surveyed, containing about sixteen thousand acres; part of this has been subdivided into arable lots of four acres, and this I have had to distribute in conjunction with Mr. James Verity: it has given the Fingoes great satisfaction and confidence. One town has been laid out, of fifty acres, and subdivided into building allotments of a quarter of an acre. This new town, which will be *the* Heald-Town, will be made to contain about one thousand souls. I hope to see cottages rise, and fruit-trees and flowers growing: to accomplish this there will be difficulties; for ironmongery is so very expensive, and carpenters' work is equally expensive, as no carpenter will touch a hand-saw or plane for less than eight shillings a day; but we have got over former difficulties, so I hope to see this also give way. Two other towns, or rather villages, are to be formed within sound of our chapel-bell, or rather the chapel-bell we must have: altogether there are five thousand souls of the Fingoes who will have to be located by me, in conjunction with the other Commissioner. It is to be hoped, that the same system of settling this people may be carried out; so that instead of the Colonial Government having to manage forty thousand "native foreigners," as they used to be designated, they will have a peasant population of fellow-citizens, on whom the Government may place perfect confidence.

Extract of a Letter from the Rev. John Longden, dated Buntingville, June 25th, 1858.

In my last letter to you, which I wrote at Port Elizabeth, I gave you some account of our voyage; in this, I shall give you a short account of our movements since. After remaining at the above place about ten days, we started for Graham's-Town by bullock-waggon. This mode of travelling was quite new to us; but we had not proceeded many miles, before we had a pretty good idea of what was before us, and could derive but little comfort from the prospect of having to travel a distance of three or four hundred miles after this fashion. But we soon found that the African waggon, with all its faults, is best adapted to the country, and can go over roads where any other vehicle would fall to pieces. I regret to say that Mr. W. R. Longden was ill all the way. Indeed, he was so unwell at one time, that we doubted whether we ought to take him any further. However, early on Saturday morning we reached Graham's-Town, and received a cordial welcome from the Chairman and the other Wesleyan Ministers in the town. On the evening of the following day my good wife was safely confined of a daughter. We were, of course, very thankful to our heavenly Father for His tender care over us, which in this instance was very marked. Commemoration Chapel, which is an elegant building, is filled with a large and respectable congregation. The day and Sabbath schools are in a good state. I was also very much gratified with the native congregations. At Mr. Impey's request, several of the Missionaries from neighbouring stations came together, it having been found necessary to make some alterations in our appointments, as they stand on the Minutes of Conference. Beecham-Wood, to which I was appointed by the Conference, is now no more. The whole station has been burnt to the ground, and the people have fled to places less exposed to tribal wars. At this meeting it was arranged that Mr. W. R. Longden, owing to the state of his health, should go to Uitenhage, as the people very earnestly requested one to be sent to them, and also because a medical man lived in the place. Mr. Sargeant was put down for Clarkebury, Mr. Hargreaves for Butterworth, Mr. Gedye for Morley, and I for Buntingville. In a few days the brethren were on their way to their destination, leaving us behind, as Mrs. Longden was not yet able to proceed. In due course we were on the road, and, not being able to reach a station on Saturday, we spent Sabbath-day in the wilderness for the first time. Though somewhat lonely, we had a sweet sense of the nearness of God. Our thoughts would often turn homeward, and dwell on the thousands of congregations engaged in Divine worship, and on the holy incense ascending from each sanctuary to heaven; and were not a little comforted in the thought that in that incense there might be prayers for us. I preached Jesus to our little company, and hope the word, though understood by two or three only, was not preached in vain. On reaching Fort Peddie, we heard of

the murder of the Rev. Mr. Wilson. This alarmed us for a time, particularly Mrs. Longden, who was not yet able to bear such news as this. We now felt our entire dependence upon God; and, committing ourselves afresh to His care, we took heart and passed on. The next day, a letter came to hand, requesting us to turn aside to Mount-Coke, as the Lieutenant-Governor did not wish us to proceed for some days. We remained here about a fortnight, when, in company with Mr. Impey as our guide, we moved on, not destitute of fear as to what might befall us by the way. I am sorry to say that, owing to the serious illness of his wife, Mr. Sargeant was not able to leave with us, and, from what I hear of the state of her health, I should think that his coming on this side the Kei is not more likely now than it was then. As it was, we were a large party, our train consisting of six waggons and about one hundred and fifteen oxen. In a few days we reached the Great Kei River. Descending to it, we had to hold our waggons up with "rheinis." When crossing the drift, one of our waggons stuck fast in the bed of the river; but, after a great deal of shouting and whipping, the men got it out, and soon after sunset we had scaled the heights, thankful to God that no accident had occurred. This was considered to be the most dangerous part of our journey; for, if the natives had come out against us, we should have found no way of escape. But not a hair of our head was injured. We outspanned for the evening on a plain, where hundreds of poor deluded Kaffirs had died of hunger. The whole country is deserted, —not a kraal can be seen for scores of miles. We passed through Butterworth which, as you are aware, was once a flourishing station. Now, it is a heap of ruins. There is not a whole house in the place. A part of the chapel-wall is standing; but the Mission-house has been completely destroyed. It was a sad sight. In a few days we reached Clarkebury. The original outline of this station is very good; but little attention seems to have been paid to it. The consequence is, that eleven hundred people are huddled together into a very narrow space. The old chapel is falling down, and the house *then* was very much out of repair. Pushing on, in five days we arrived at Buntingville in safety, very thankful to find a home at last, after so much wandering.

No native station has given me greater satisfaction than this. The style of building is, I think, equal to, if not superior to, any other station I have seen. Most of the cottages are four-cornered, and a few of them built with burnt brick. Many of them are whitewashed as I hope all of them will soon be, and altogether there is an air of civilization about the place. The Mission-house is neat and good, but too small for a man with a family. The thatch wants renewing very much. On Monday next, all being well, this work will be commenced, and while this is in progress, we hope to build two additional rooms,—a bed-room and study. The chapel is a long, plain building, and is well filled each Sabbath-day with upwards of three hundred natives. It is delightful to see so many of them interested in the worship of God. Many worship God intelligently; but, I fear, many more scarcely know what to think of it! Our Sunday-school is rather low; but as we are going to re-organize it, we hope soon to see it in a more prosperous condition. Much the same may be said of our day-school. As soon as we can get the desks up, we shall commence an evening-school for adults, in which we shall teach reading and writing. Mrs. Longden will also commence teaching the young females how to sew, &c., as soon as the necessary arrangements can be made. Our Society is small, and the work of God in general very low. It requires great patience and much grace to bear with the waywardness of the people; and but for the spirit of hearing manifested by them, my heart would get quite sad. O that the hammer of the word may break their hearts of stone! I believe this will be the case, and ere long too. May the showers of blessing come! We are making arrangements to work this station after the plan of an English Circuit; to make *this* the centre of our operations, and to look upon the neighbouring kraals as so many country places. There are two or three men on the station who have, in days past, been employed as Native Teachers, and who, I think, might be very usefully employed as Local Preachers. In this way, we shall be able to carry the Gospel to large numbers every Sunday, who now only hear a sermon occasionally.

The great sin of this nation is polygamy. In other respects they do not appear to be an immoral people. Indeed, their morals would contrast very favourably with those of many English people. But as a *people*, they are a *nation of polygamists;* and nothing but the "power of God unto salvation" will be able to break down this barrier to the extension of the Redeemer's kingdom in these parts.

The people, too, are very ignorant. Here are a few witnesses for Christ; but the people surrounding us are perfect Heathens. There is a faint light upon the station; but of nearly all the rest it may be said, "Darkness hath covered the land, and gross darkness the minds of the people." There is, however, one indication of good,—it shows that there is a conscience in the nation with respect to these matters,—the people never plough their land on the Lord's-day. A man, not far from this place, ploughed his garden on the Sabbath, and the next harvest it turned out that his crop was quite a failure. The conclusion to which the natives came was this: they said his crop had failed because he ploughed his land on the Lord's-day.

Soon after our arrival here, we had the very great pleasure of seeing those excellent people, Mr. and Mrs. Jenkins, of Palmerton. I find his counsel invaluable. Every inch of him is a Missionary. I could live and die with him.

Some weeks have now elapsed since I paid my respects to Damas, our Chief. He received me very kindly, thanked *me* for coming, and the *great fathers* in England for sending me to teach his people. He gave me a hut for the night, killed an ox, as it is usual for them to do on such occasions, to satisfy my hunger, and at length I lay down for the night, taking my saddle for my pillow. I returned home the next morning, gratified by the kind reception I had met with.

I must now close this desultory letter. We are all in good health; happy in our work; and hope to be made abundantly useful to the people of our charge. We need your prayers and the prayers of all good people at home, to uphold our hands in the great work of turning the Heathen to God. "Brethren, pray for us." We have faith in God. "O that He may now arise, He and the ark of His strength, that His enemies may be scattered, that His saints may be at peace, and that the ends of the earth may see the salvation of our God."

P.S.—I must not omit to say that my dear cousin, Mr. W. Longden, is, according to all accounts, very near his journey's end. His medical attendants hold out no hope of his recovery. His affliction is a surgical case.

Our great want here is books. In a population of eight hundred, many of whom can read, I do not think there are twenty copies of the word of God. In the school we have but about twelve,—six of the Old, and as many of the New Testament Scriptures. The press at Mount Coke is never idle; but how is it that our stations are so badly supplied with books? Other denominations receive large supplies of books from *our* press, and yet in our own Societies there is such a famine of the written word. Surely this ought not so to be. I am certain that we must have more books, to make sound Christians of the people.

I have made the annual Missionary collection. The people have given liberally. It was pleasing to see them bringing large baskets of mealies or Indian corn upon their heads, to help forward the work of God. Some came with gifts for this purpose five or six miles. A few gave cattle and goats.

WESTERN AFRICA.

SIERRA-LEONE.

Extract of a Letter from the Rev. Samuel Brown, Supernumerary, dated King-Tom's, July 20th, 1858.

As yet, God graciously sustains my earthly tabernacle, and enables me to try to labour on, and to offer my works to him. The hospitals, the prison, and our chapels afford a wide and a useful sphere of labour. A few extracts from my journal will give evidence of this.

Sunday, May 2d.—I read Prayers and preached in Kroo-Town chapel in the morning; afterwards I visited fifty sick persons in the Colonial Hospital; and at half-past two read a portion of the Prayers and preached to upwards of one hundred prisoners. About one hundred and thirty are at this time confined in the jail.

Sunday, 9th.—I read Prayers and preached in Zion chapel at ten A.M.; at half-past one visited four wards in the Colonial Hospital, containing nearly fifty patients; and at half-past two read Prayers and preached to one hundred prisoners.

Sunday, 16th.—I preached at ten at Buxton chapel, to about five hundred attentive hearers; at half-past one I addressed, in four wards, fifty patients, and prayed with them; at half-past two

I read a portion of the Prayers and preached to upwards of one hundred prisoners; and at half-past six I preached at our Kroo-Town chapel.

Sunday, 23d.—I crossed the Bay in a boat at nine in the morning, and preached at ten in Ebenezer. At half-past one I visited the patients in the wards of the Colonial Hospital; and at half-past two held the usual public service in the Sessions Hall, when upwards of one hundred prisoners attended. At five I crossed the Bay again, and, hungry and weary, reached home.

25th.—At eleven in the forenoon I visited the patients in the Military Hospital.

Sunday, 30th.—According to promise, I read Prayers and preached in the chief chapel, Samana, belonging to the West Africans (Methodists). About five hundred were present. I hope they felt the important doctrine of reconciliation with God in its truth and privileges. At half-past one I visited six sailors, and upwards of forty patients in the other wards. At half-past two the prisoners were assembled in the Sessions Hall; on whom I pressed our Lord's words, "Except ye repent, ye shall all likewise perish." The prevalence of boils on various parts of the body have greatly, during the last fortnight, interfered with my ease, sleep, and comfort. However, I must see God in this event, as well as in others.

June 1st.—I visited the Military Hospital. Six or eight patients appeared thankful for the efforts made to benefit their souls.

3d.—I breakfasted with Mr. Weatherston, and visited Mrs. Macauly Wilson, who in all respects is a woman that knows adversity. Her husband was the eldest son of the late King of Bullom, who, on coming to the throne, wished to abolish slavery, and to introduce English customs, but was poisoned, and his son was drowned, as was believed, by foul means, and a second died in a decline. By becoming surety, Mrs. Wilson lost all her property. I afterwards saw her mother, the widow of Captain Shaw, a Chief amongst the old Jamaica Maroons. She is about eighty years of age, and chiefly confined to her bed. Her devotional exercise resembles that of Anna, who "served God with fastings and prayers night and day." (Luke ii. 37.)

Sunday, 6th.—At ten I read Prayers and preached at Buxton chapel; and afterwards no less than three hundred engaged in the solemn sacramental service. Never since my arrival had I such an opportunity of urging fidelity to our engagements to Christ, and to our souls' interests. Three hours' continued exertion was difficult. At half-past one I visited upwards of forty patients, with whom, after expounding a portion of Scripture, I prayed. Two had departed to the world of spirits. At half-past two the prisoners were assembled in the Sessions Hall. More than a hundred listened, after the Prayers, to the subject of reconciliation to God.

9th.—I visited the patients in the Military Hospital. James Bull stated that the Bishop wished me to baptize him, as he could not go to the church; and he knew well that I, from long experience, could suitably act in such a case. His anxiety to be baptized, and his evident true concern to be saved, with his nearness to the grave, induced me at once to administer the sacrament. He sat upon his stretcher, and, reading the baptismal service, and explaining its design, I administered the ordinance in the name of the holy Trinity.

Sunday, 13th.—At ten I read Prayers and preached at Gibraltar chapel. Three hundred hearers were apparently attentive and received the word. At half-past one I visited, in four wards of the Colonial Hospital, from forty to fifty sick persons. Five or six had died since my last visit, several had gone out, and others had come in. The bread of life is cast upon the movable waters: its benefits may be found after many days. At half-past two the prisoners were assembled in the Sessions Hall. Not less than one hundred and twenty united in the service. Great attention was given whilst, with warmth of feelings, they were urged to avail themselves of the riches of God's grace.

15th.—I visited the Military Hospital. Seven sick soldiers gratefully listened to those scriptural truths which I judged to be most seasonable to their condition. The placidity and expressions of gratitude of James Bull, under his rapid decline, are pleasing features of a real, penitent faith in Christ.

Sunday, 20th.—At ten I read Prayers and preached at Bathurst chapel, and made the Quarterly Collection. The sentiments, disposition, and life of Christ were urged as essential to our well-being in time and eternity. At half-past one I visited the sick at the hospital, not less than forty, in four wards. At half-past two the prisoners, numbering about one hundred and thirty, listened attentively while I exhorted them to "awake to righteousness and sin not."

22d.—I visited the Military Hospital. Seven soldiers gratefully received the word of truth, the Gospel of their salvation. James Bull personally expressed his gratitude. He is rapidly passing from earth and time to, I trust, the heavenly state. I afterwards visited a widow, who, forty years ago, was a day-scholar in the school taught by my first wife. God's mercy and grace are her support and consolation. Subsequently, I saw Mrs. Hannah Hayes, who, during the last thirty-five years, has lived according to the course of this world. Her case is not beyond the reach of Christ's ability to save. Having been under my catechetical instruction when young, she has shown me great respect, and calls me father. My efforts to lead her to repentance and faith in Christ, I hope, are not useless. She manifests an openness of disposition, and an observance of truth, that render her case hopeful. In these respects, as well as in some others which follow, she somewhat resembles the woman of Samaria, of whom Christ asked water at Jacob's Well.

26th.—I visited Hannah Hayes. I believe she is truly penitent. She sent to one with whom she had been at variance, to beg her forgiveness; and a mutual confession of sin and kindness was the result. She had a strong feeling of aversion against one person, which, she said, rendered her unable to pray; but now she had overcome it, and could pray. She believed God would not cast her off.

Sunday, 27th.—At ten I preached, after reading Prayers, to four or five hundred hearers in Buxton chapel. At half-past one I visited the sick in four wards in the Colonial Hospital. The average number is fifty. A portion of Scripture is frequently expounded, and then an address and prayer close the service. At half-past two I held the service in the Sessions Hall. Upwards of one hundred prisoners were very attentive. At four I visited the ten inmates of the prison-hospital, and urged their attention to the essential truths of the Gospel, concluding with prayer. The long walk to my appointments and back exhausted all my strength.

29th.—At half-past ten I visited the Military Hospital. Eight sick soldiers expressed their gratitude for my efforts to lead them in penitence to Christ the Saviour. James Bull is sinking. The cough, and the rupture of a blood-vessel, have brought him very low; yet he is devout and serene, free from fear and tormenting care.

July 3d.—Hannah Hayes is sincerely asking help and mercy of God. Her disease subjects her to great suffering. Old Mrs. Saw is waiting for her change. Prayer and praise are her constant employment. Jane Macarthy is removed from her sufferings, I hope to final rest. She, with Nancy Brown, were selected, on being landed from a slave-ship, as servants by my late wife Ann, on whose death, in 1817, I turned them over to Mrs. George Nicol. Nancy only now remains; and she is an object of pity on the ground of poverty and blindness.

Sunday, 4th.—At ten I conducted the service at Gibraltar chapel. Three hundred seemed gladly to receive the word. At half-past twelve I visited Hannah Hayes. Her penitence is advanced, and her disease also. She hopes in God, and perseveres in prayer. At half-past one the sick in four wards in the Colonial Hospital were urged to surrender themselves to God through penitence and faith in Christ. At half-past two I read Prayers and preached in the Sessions Hall to one hundred prisoners. A young man of the name of Pratt said he was a student in the Institution in the time of Mr. Dove and Mr. Badger; but regretted his present state and circumstances.

GOLD-COAST.

Extract of a Letter from the Rev. James A. Solomon, Native Assistant Missionary, dated Anamabu, September 10th, 1858.

Once more I have the pleasure of acquainting you with the following informations, which, I am sure, you will be glad to hear. Since the commencement of the year, the sacrament of baptism throughout this Circuit has been administered to nineteen adults and thirty-three infants; and also seven couples have been married in holy matrimony. I am in full expectation, all being well, to have more marriages and baptisms performed at the end of this quarter.

Our school-children have increased to three hundred and sixteen. O, how happy I shall feel if any of our kind friends were to send me some help in the way of school-apparatus! I trust that those who do feel interest in the most degraded Africa, will not fail to do this. In order that God may strengthen the good work in this place, and to

revive it in the heart of his chosen ones, on the 9th ult., we held series of special prayer-meetings, which continued to Saturday, the 14th of the same.

On the 18th we lost one of our attentive members, and she was decently interred at four P.M. When I first entered into her sick-room, she began to call upon her Saviour; and for some time I asked her, "Where will you go to if you were to die?" "I will go to God," she said. When I told her, "You must not forget Christ," she said, "What must I do if I forget him?" After I have finished offering up prayers on her behalf to the Parent of all good, she replied, "Amen." Her body was then very weak and lean; but her mind was quite clear and sound from the time I paid her a visit till Tuesday the 17th, when a friend of mine and I called to see her. I called her repeatedly, but she did not answer; still her breath was in her. Early the next morning her Heathen friends sent me a word that she was dead. I trust that our loss is her eternal gain. Her interment produced very good impressions on the minds of both Christians and Heathen. The body was taken into the chapel, where both afore-mentioned parties were assembled together; and after I finished reading the introductory services for the burial, and Psalm xc., &c., one of the Local Preachers addressed the mixed crowd with profoundly serious air. This being done, we sung a verse of hymn, and then the corpse was taken to the burial-ground, with a long rank of school-boys, girls, members of Society, and Pagans.

I am indeed sorry to hear of the death of our venerable father, the Rev. Dr. Bunting, whose death must certainly be felt by all who have known and heard of him. I do sincerely sympathise with you for the great and serious loss you have painfully sustained.

Extract of a Letter from the Rev. Edward Bickersteth, Native Assistant Missionary, dated Abbeokuta, August, 1858.

THE work of the Lord is going on steadily in this place, although some of our people have withdrawn, and others grow careless by following after the things of this world, during my absence from the station last year; but, blessed be God, that others have stepped forward, and are following the meek and lowly Jesus.

It gives me pleasure to inform you that I have baptized eleven adults and two infants: the service was read throughout in the Yoruba, which very much attracted the attention of the congregation; as my esteemed brethren generally speak through an interpreter when administering the above sacrament.

After the close of the service, one of those whom I baptized came to me and said, that he could not help but tell me that during the time of the service he felt an unusual joy in his soul; and others expressed that they never saw it done before.

Two men came to me in the Mission-house, stating that they should like to join the people of God. One of them escaped from being killed by the king of Ijebu, and the other ran away from slavery.

I immediately took them to His Majesty the Alake, and the Basoroun, who both consented that I should keep them. They are meeting in class without any molestation.

Our Sabbath congregations, which were decreasing very fast a few months ago, are improving now.

We look forward to the time when "the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose."

The Sabbath-school is going on steadily. Many of the people are trying to read the word of God in their mother tongue, as well as in English. The week-day school is decreasing; some of the children have lately been removed to the American Baptist boarding-school. We cannot compel the parents to bring them back to us, because we can only teach them, as we are not in the position to board them.

The British Consul, B. Campbell, Esq., revisited Abbeokuta the second time he came up, for the purpose of encouraging the traders and growers of cotton.

I trust the Consul is now with you in England, who will be able to give you every information.

The Consul requested me to encourage the people here in the growth of cotton; he also sent up some saw gins from Her Majesty's Government, to assist the inhabitants in cleaning their cotton. By the Chiefs turning their attention to the growth of cotton, and the cultivation of their land, we hope they shall soon cease from destroying and selling one another, and attend to their spiritual welfare.

On Friday, 24th of June, a special prayer-meeting was held, for the revival of the work of God; and, before we departed to our respective homes, we felt that the Lord was in the midst of us.

On Sunday, June 26th, I held a love-feast in the afternoon, at two o'clock precisely, which was well attended, and the people spoke with such fervency, which I had never witnessed in them before. I trust to write to you largely by the next favourable opportunity. Pray for us.

JOHN OSOO ANSAH.—Under this name our readers will recognise the younger of the two Ashanti Princes who were educated in England a few years ago. Having experienced the grace of God in truth, he now prefers to labour as a Missionary for the conversion of the Heathen, rather than dwell at the court of the King, his relative.

Extract of a Letter from the Rev. John Osoo Ansah, Native Minister, dated Cape-Coast, September, 1858.

As I have been rather too silent to write a line or two to my English friends, I now, therefore, determine not to lose this opportunity, but to drop you these few lines, trusting they will find you well.

If I were to begin particularly to tell how I have been since I saw you last, time will fail me to tell all, especially what the world did to me, and what the Lord hath done for me. The world did me nothing worthy of praise which I can speak of now, but did me great deal of evil; therefore I will pass it by till I get time for it.

But I will speak of the praises of the Lord, and to tell the loving-kindness of my God. The Lord has done good to my soul, and I bless his holy name that I can humbly say, "He brought me up also out of an horrible pit, out of miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God." Therefore I trust, while I live, may the desire of my heart and soul continually be to show forth his praise, and to tell my Saviour's name to my poor countrymen. I am thankful for what the Lord has already done and is still doing for us. During my stay at Domonasi Circuit, I witnessed his gracious work among the people there, the conversions of many to God, and especially the Chief of the town, the proof of it which he showed by his conduct, his influence, and his submitting to marry according to the Christian fashion, has indeed proved to all, even the Heathen, the power of the Gospel of Christ the Lord. Surely, words fail for me to speak the goodness and praises of the Lord, particularly for sending this wonderful word of the Lord Christ into this country, where it is now exhibiting its blessed influence over many of its inhabitants.

I am now stationed here with my worthy Superintendent, and I trust the Lord will make me useful here. Time will not permit me to enlarge. I beg an interest in your prayers.

SOUTH AMERICA.

ESSEQUIBO.

Extract of a Letter from the Rev. J. S. Shrewsbury, dated Anna Regina, October 5th, 1858.

I AM just beginning to recover my strength, after an attack of fever, with which I was seized last Saturday week, at four o'clock in the morning. On Sunday week, I had to get one of the Local brethren to do my work; but was so far recovered last Sabbath as to be able to take my own appointments. Fever has been very prevalent throughout the colony, as is usual at this season of the year. My Superintendent has also been laid up. I now proceed to select and copy a few extracts from my journal. You will perceive that there is nothing particularly striking, or very different from the extracts contained in my former communication.

July 1st.—I rode to Daniel's-Town this evening to preach, and had a large company: the room was full. After service nine persons came forward, expressing their desire to give their hearts to God, and to be united with us in church-fellowship. I spoke to them, and showed them the necessity of heart religion, as well as union with the church. I inquired into the moral character of each, and, finding nothing objectionable, read

to them the Rules of the Society, making such remarks upon them as seemed most suitable and appropriate, and left a copy with each to be read, meditated on, and prayed over, until I should return on the following Sabbath to preach; when, if they were still in the same mind, and were resolved to abide by the Rules, they would be admitted on trial.

Sunday, 4th.—I rode to Daniel's-Town, and preached at eight o'clock. I found those who had previously come forward still in the same mind. They had read the Rules. I returned to Anna Regina, where I preached at eleven A.M. and at seven P.M. I visited the school in the afternoon, addressed the children, and closed the school. I doubt not but the Lord will give his blessing with his word, according to his promise. I detained the members for a short time after the evening service, for the purpose of exhorting them respecting their own state, and also to be diligent in prayer and effort for the salvation of others. O that the Holy Spirit would visit us here with his gracious influences, even as he is visiting the churches in the United States!

8th.—I rode to Daniel's-Town, and met the class there, consisting of nine persons. I think they are all sincerely desirous of serving God. I afterwards preached to a larger congregation than I have had there before. I had liberty in preaching the word, and trust that good will be the result.

Sunday, 11th.—I rode to Daniel's-Town, and preached at eight o'clock in the morning, and returned to Anna Regina, where I preached morning and evening. I was greatly blessed in preaching the word. "Where the Spirit of the Lord is, there is liberty." I doubt not that the Lord will give the increase in due time. We must sow in hope, and wait, at the same time earnestly desiring that "showers of blessings" might now descend upon the moral soil. I conducted the Sabbath school in the afternoon in the absence of the Teacher, who had been summoned to town for his examination. Mrs. Shrewsbury endeavoured to instruct a class of elderly females, which she has formed, in the first part of the Conference Catechism: reading also to them concerning the facts of Scripture, and interspersing her reading with remarks and observations explanatory and applicatory.

15th.—I rode to Daniel's-Town, and preached there in the evening, and met the class. Our congregations there are improving. Two others came forward, desiring to be united with us in church-fellowship, one of whom was, several years ago, a member at the principal chapel in George-Town, Demerara. Both of these persons appear to be sincere, and in earnest. I have great comfort with reference to the Daniel's-Town people. There is evidently a disposition to hear and receive the word. I wish I had the same comfort with regard to the Anna Regina people; but, alas! amongst them there is the greatest apathy and indifference to spiritual things. However, there is no room for despair. It only remains for the Spirit to be poured out from on high, and the "wilderness shall rejoice and blossom as the rose." "Come from the four winds, thou breath of the Lord, and breathe upon these slain, that they may live."

Sunday, 18th.—I rode to Daniel's-Town, and preached there at eight A.M. I returned to Anna Regina, and preached at eleven A.M. and at seven P.M. I conducted the Sabbath-school in the afternoon. This was a delightful Sabbath to my soul. I could not help praising God, although the body was greatly fatigued. I had abundant liberty in declaring the truth.

22d.—I rode to Daniel's-Town, preached, and met the class. Four others came forward, expressing their desire and determination to give their hearts to God, and seeking for admission into the fellowship of saints.

August 1st.—This day being the anniversary of the abolition of slavery throughout the British West India colonies, I endeavoured to improve the circumstance by preaching at Daniel's-Town in the morning, and at Anna Regina in the forenoon. I preached also at night at Anna Regina, and had large and attentive congregations at each service.

Sunday, September 5th.—I was greatly blessed this day in the Lord's work. Although much fatigued, I find his service to be perfect freedom. I preached, as usual, at Daniel's-Town at eight o'clock in the morning, at Anna Regina at eleven o'clock in the forenoon, and at seven at night. After the evening service, I held a prayer-meeting, every one in the congregation remaining. I trust that good was done. The congregations were very attentive, and some seemed deeply affected. I delivered an address to the children in the Sabbath-school in the afternoon.

These extracts refer to my labours in

connexion with the black population; but my heart bleeds at the sight of so many thousands of Coolies who are without spiritual guide and instructer, and who wander about each succeeding Sabbath, in a state of almost nudity. There are between four and five hundred of these people on this estate. I go into their houses, and try to say a few words to those who seem to have some knowledge of English. One man attended our service two successive Sabbath mornings, and another strolled into our service one Wednesday evening. I have got two children (Coolie) in the school, and the promise of some more. There are also hundreds of Portuguese in the colony, who are only influenced by the Romish priesthood. If the Committee would supply me with a grammar, dictionary, and Bible, in each of these languages, namely, the Coolie and Portuguese, I would apply myself to obtain an acquaintance with them, so that I might convey some degree of truth to these neglected ones, which the Lord the Spirit would doubtless accompany with his blessing.

In compliance with Mr. Shrewsbury's request, books have been sent to him in the Portuguese, Indo-Portuguese, the Hindustani, and the Tamil languages; and many prayers are offered up for the success of his benevolent labours.

WEST INDIES,

ST. DOMINGO.

Extract of a Letter from the Rev. Peter Van der Horst, dated Grand Turk, September 4th, 1858.

I AM thankful to God for his preserving care over me during the troubles and trials through which Samana had to pass in the revolution which has just terminated. The siege commenced on the 15th of November, 1857, and the town was taken by force on the 4th of May, 1858. In the storming of the town, only five of the Samana people were killed on the spot, while the other party lost between three and four hundred men. During the siege every article of food became scarce, and sold at prices far beyond its value. The last two months of the siege were attended with distressing scenes; the children were crying for bread, and sometimes there were not rations even for the soldiers; and when there were any, it amounted to no more than from one to half a biscuit a day.

Since this revolution of which I have been writing has terminated, another has been got up, and ended in the total overthrow of the party, which brought about the revolution of July 8th, 1857. Many of the principal men had to fly for their lives, and a good number of them arrived here last evening from Puerto Plata and Monte Christo. During the siege more than a thousand cannon balls passed over the Mission-house from the two forts east of our location, and many from the besieging batteries passed close by the piazza of the Mission-house. On the day of the battle the musket-balls fell like hail-stones on the Mission-hill, only one ball *entering* the house: the firing of the cannon from the hill being just under our window, ripped off a few boards from the house, and loosened a few on the chapel; and these are all the damage which the town property received.

During the siege we held service regularly every Sabbath morning, with the exception of three Sabbaths, owing to my absence from the Mission-house: these services were well attended.

On the taking of the town the Generals had the defence removed from the hill, and left us unencumbered, to go on with our usual services. A good number of our people have left Samana; but it is highly probable they will return, especially if a permanent peace should be established. Our people, in common with the inhabitants, have lost everything except the clothing they had on; the soldiers pillaged the town, and carried off all their earthly possessions. The most painful trial which they had to share, was the refusal of the existing currency, which was circulated by the city of St. Domingo, and no money would be received in payment, except that which was put in circulation by the Government established at Santiago. The Government, by proclamation, then called in the reprobated currency, with the promise of giving the new Santiago circulation in exchange; but, up to the time I left Samana, (on the 19th of August,) no money as promised has been sent to the people; consequently, we were left without means to buy our daily food. The fields are laid waste, several of the country

dwellings burned, the clothing carried off, together with all the live stock of the peninsula, and Samana is thus for a while left desolate.

Before I left Samana, fifty-eight members have attended the class-meetings; for during the siege no such meetings could be held. There is a probability that most of our former members will return, and perhaps many more may be added to the church, when all things are set in order.

I have already informed you that I visited Puerto Plata in the latter part of June, and remained there until the 24th of July. During my sojourn at that place, I did but little in the Missionary work, being prevented by inflammation of the eyes; however, I held public services four times, which were well attended. I found the church at Puerto Plata nearly dead, and on calling the classes together, had an attendance of but thirty-two.

The school has also fallen off; many of the children of the Church of Rome have left, in consequence of the new conditions imposed, to give them a privilege of attending the school. The requirement is, that they shall attend our Sabbath-school, and our Sunday-afternoon services. When I left Puerto Plata, the school numbered forty children. I think the Teacher is declining in health. Notwithstanding all these discouragements, I am of the opinion that the two stations ought to be maintained; that a serious blow has been given by the Mission to Popery, is a fact undeniable: the earthquakes, wars, revolutions, pestilence, and famine, are but presages to the establishment of Christ's kingdom. Let us persevere, and not be weary in well doing.

I expect (God willing) to return to Samana by way of Puerto Plata in the early part of the coming week. I will remain until the end of September at the latter place. At the end of the year, if my life is spared, I will send you an account of the Society, and give such information as concern the Missions on the two stations. The revolution has destroyed our schools, both Sabbath and day. I shall, however, re-establish them at the earliest opportunity.

When I left Samana, the pestilence was carrying off the children at the rate of three or four every day. This is a great mortality for that place, where it is a rare thing for one child to die in a year.

I have already informed you that the Cibeaños destroyed our country chapel. The Vice-Consul of Her Majesty told me to forward to you the value, so that you may forward it to the Consul at St. Domingo, who will claim the value from the Government.

CANADA.

Extract of a Letter from the Rev. Dr. Stinson, dated Montreal, August 27th, 1858.

I HAVE just returned from a long pastoral tour in the eastern townships. During my journey I have visited eleven of the principal Circuits, at each of which I have preached, and have had an opportunity of conversing freely with the brethren, and with the official members of our church.

It is now thirty-five years since I was sent by the Missionary Committee to my first Circuit in those townships. The changes which have taken place since that period are most striking and pleasing. When I first entered that part of the province, there was no such a thing as a decent carriage-road: I had to ride on horseback shoulder-deep in mud; had to lie down on my horse's neck to get under the branches of the trees; had to stick my knees on the saddle-pommel while I forded rivers and swamps; and by diligent effort managed to travel two or three miles an hour. At that time the inhabitants were scattered in separate families through the vast wilderness, living in small log-huts many miles away from each other. Then, the only places of worship were the small school-house, the woodman's hut, or the leafy grove. But, even then, the people were industrious, enterprising, and kind; and many of them were truly pious and intelligent Christians. I have still a vivid recollection of the pleasure I often found while conversing with those dwellers in the wilderness, and while breaking to them the bread of life, and uniting with them in the worship of that God who is

> "ever present, ever felt,
> In the wide waste as in the city full."

Most of the old pioneers have passed away; but I met with many of their children, who delighted to talk with me about their revered parents, and about by-gone scenes of toil and pleasure. How different is the present aspect of the country! Now they have good broad, well-beaten roads; now the rail-car rushes through the land with rapid

speed; now beautiful villages, adorned with stores, churches, and schools, appear within different sections of the townships; while many a lofty mountain, and many a sweeping valley, by the Divine blessing on human industry, has been made to blossom as the rose, and many a desert has been transformed into a fruitful field. The moral aspects of the country present many pleasing features. In most parts of the eastern townships there are evangelical churches of different denominations, and our own Ministers and people are second to none in their numbers, piety, and usefulness. There are some influences at work in those townships which are unfriendly to the rapid progress of true religion. The arrogant assumptions of exclusive ministerial authority, and the narrow-minded prejudices of some, and the wild speculations of others, who would rather revel in the mysteries of unfulfilled prophecy than attend to the obvious duties of the Christian life, are obstacles with which our brethren have to contend daily. Still Wesleyan Methodism, and other forms of earnest Christianity, are maintaining a successful warfare against these hostile agencies, and are bringing hundreds of the people to the saving knowledge of the truth. I was glad to find the brethren generally in good heart, zealously devoting themselves to the great work of saving souls; and I think we shall, by the blessing of Almighty God, have a peaceful and prosperous year. You will see by the newspapers that the tide of emigration is flowing towards Fraser's River and Vancouver's Island. It will be necessary for us to turn our attention to those important points very soon. We have men well suited to those stations; but if we occupy them, we shall require help from home, at least for a while. If you approve of it, I shall have no objection to cross the Rocky Mountains next summer, and see what can he done towards forming a new Mission in those regions.

"FIJI AND THE FIJIANS."

THE information arranged in these beautiful volumes by the Rev. George Stringer Rowe, as Editor, has been supplied by the Rev. Thomas Williams, who resided in Fiji during thirteen years, and by the Rev. James Calvert, who laboured among the Fijians for a still longer period. The chapter on the language was contributed by the Rev. John Dury Geden, of Didsbury; and the engravings, which are in the first style of art, were prepared from drawings by the clever pencil of Miss Elizabeth Farmer. Having given this account of this most remarkable book, it is unnecessary to say more in order to induce any lover of the Mission in Fiji to obtain the opportunity of reading it, either by purchase or loan.

DEPARTURES AND ARRIVAL.

THE Rev. John Jones, Samuel Eli Kilner, Alfred Levell, Thomas Robinson, and William Talbot, embarked at Liverpool, in the "Governor Higginson," for India and Ceylon, on November 11th.

The Rev. Jonathan Edmondson and family, the Rev. Henry Hurd, the Rev. Samuel Smyth and family, the Rev. John J. Corlett, James Nicholson, and James Tidyman, with Miss Parkes, embarked at Southampton, in the "Atrato," on November 17th, for the West Indies.

The Rev. Joseph Webster and family arrived at Gibraltar, October 4th.

THE amount of Contributions and Remittances announced on the Cover of the Notices this month is £9,869. 5*s*. 11*d*.

LONDON:—PRINTED BY JAMES NICHOLS, HOXTON-SQUARE.

Remittances from District and Circuit Treasurers to the Wesleyan Missionary Society, received by the General Treasurers, since the last announcement, up to November 16th, 1858.

LONDON DISTRICT.

	£.	s.	d.
Islington	78	18	10
Peckham	2	2	0
Greenwich	10	3	2
Croydon	56	14	5
Woolwich	10	0	0
Chelmsford	13	0	0
Blackheath	5	18	0
King's-Cross	21	0	0
Milton-Street	21	1	0
New-North-Road	7	7	2
Stanhope-Street	7	13	6
Southville	4	0	7
Stoke-Newington	6	0	0
Tottenham	15	4	1
Tunbridge-Wells	40	0	0
Manningtree	53	10	8
Chelsea	5	4	0
Kentish-Town	14	0	0
Jewin-Street	47	2	7
Deptford	10	0	0
Camden-Town	3	10	2
Globe-Road	3	0	0
Colchester	58	0	0
Hinde-Street	33	19	5
Highbury	24	16	1
Albion-Street	3	8	0
Brighton	52	10	0
Southwark	20	0	0
Dalston	4	10	0
Hammersmith	10	0	0
	642	13	8

CARLISLE DISTRICT.

	£.	s.	d.
Penrith	120	0	0
Ulverston	40	0	0
Wigton, &c.	11	16	6
Dumfries	5	0	0
	176	16	6

SHEFFIELD DISTRICT.

	£.	s.	d.
Bradwell	11	16	9
Sheffield, West	59	12	2
Retford	44	6	10
Sheffield, East	39	19	11
	155	15	8

HULL DISTRICT.

	£	s.	d.
Barton	188	0	0
Bridlington	60	0	0
Patrington	33	5	0
Epworth	10	0	0
Gainsborough	30	3	0
Hornsea	40	0	0
Brigg	33	3	0
Grimsby	40	0	0
	434	11	0

WHITBY AND DARLINGTON DISTRICT.

	£	s.	d.
Stockton	75	0	0
Bishop-Auckland	28	7	6
Whitby	18	5	0
Richmond	25	0	0
Barnard-Castle	27	0	0
Middleham	5	17	4
Stokesley	67	0	0
	246	9	10

BEDFORD AND NORTHAMPTON DISTRICT.

	£	s.	d.
Bedford	90	10	0
Luton	67	0	0
Leighton-Buzzard	50	0	0
Northampton	36	10	0
Aylesbury	11	0	0
Daventry	8	15	0
	263	15	0

LINCOLN DISTRICT.

	£	s.	d.
Lincoln	122	0	0
Wainfleet	11	10	0
Horncastle	110	0	0
Spilsby	20	0	0
Louth	201	17	6
Alford	168	7	7
Market Raisen	40	0	0
Sleaford	100	0	0
	773	15	1

MANCHESTER AND BOLTON DISTRICT.

	£.	s.	d.
First Manchester	79	13	2
Second Manchester	142	6	0
Third Manchester	40	0	0
Fourth Manchester	75	0	0
Fifth Manchester	172	4	0
Bacup	100	0	0
Ashton	20	0	0
Burnley	75	0	0
Stockport, South	25	0	0
Bolton, South	70	0	0
	799	3	2

BATH DISTRICT.

	£.	s.	d.
Frome	49	0	0
Weymouth	45	0	0
Trowbridge	20	0	0
Midsomer-Norton	25	0	0
	139	0	0

HALIFAX AND BRADFORD DISTRICT.

	£.	s.	d.
Second Huddersfield	100	0	0
Holmfirth	30	2	2
Great Horton	26	7	3
Halifax	12	0	0
	168	9	5

NEWCASTLE DISTRICT.

	£.	s.	d.
North Shields	81	0	0
Durham	33	13	0
Blyth	10	13	9
Newcastle	46	0	0
Sunderland	23	15	7
	195	2	4

NOTTINGHAM AND DERBY DISTRICT.

	£.	s.	d.
Nottingham, South	35	0	0
Loughborough	1	1	0
Newark	20	0	0
Ashby	28	0	0
Cromford	5	0	0
Derby	15	0	0
Castle-Donington	40	0	0
Bingham	15	0	0
Melton-Mowbray	25	0	0
	184	1	0

LEEDS DISTRICT.

Brunswick Ladies' Bazaar	100	0	0
First Leeds	178	16	1
Second Leeds	175	2	1
Third Leeds	47	17	1
Fourth Leeds	100	0	0
Pontefract	19	12	1
Knaresborough	63	14	9
Bramley	50	0	0
Dewsbury	55	0	0
Yeadon	20	0	0
Birstal	100	0	0
Woodhouse-Grove	50	0	0
Otley	45	0	0
District	1409	10	0
	2514	12	1

BIRMINGHAM AND SHREWSBURY DISTRICT.

Wednesbury	117	0	0
Birmingham	39	11	9
Worcester	32	10	0
Wellington	40	0	0
Coventry	15	0	0
Wolverhampton	45	0	0
Hinckley	20	0	0
Stourbridge	17	17	0
Dudley	50	0	0
Stratford	5	0	0
	381	18	9

FIRST SOUTH WALES DISTRICT.

	£.	s.	d.
Swansea	90	0	0
Brynmawr	5	0	0
Pembroke	60	0	0
Carmarthen	15	0	0
	170	0	0

KENT DISTRICT.

Rochester	9	8	3
Sandhurst	13	3	6
Gravesend	72	0	0
Deal	34	0	0
Canterbury	40	0	0
	168	11	9

DEVONPORT DISTRICT.

Plymouth	25	5	2
Brixham, &c.	9	10	0
Kingsbridge	5	0	0
Devonport	59	3	2
Launceston	10	0	0
	108	18	4

MACCLESFIELD DISTRICT.

Leek	29	19	0
Uttoxeter	8	9	11
Congleton	20	0	0
Sandbach	20	0	0
Northwich	64	4	0
Newcastle	15	11	0
Tunstall	32	0	0
	190	3	11

BRISTOL DISTRICT.

Newport	15	0	0
Bristol, North	41	12	4
Kingswood	36	12	8
Stroud	12	11	0
Dursley	8	0	0
Chepstow	5	0	0
	118	16	0

CHANNEL ISLANDS DISTRICT.

Guernsey, English	4	7	2

PORTSMOUTH DISTRICT.

	£	s.	d.
Portsmouth	109	3	10
Wimborne	53	10	0
Poole	15	0	0
Newport	33	0	0
Chichester	10	0	0
	220	13	10

NORWICH AND LYNN DISTRICT.

North Walsham	60	0	0
Ely	14	8	0
Lynn	50	0	0
Downham	25	0	0
Swaffham	5	0	0
Mildenhall	8	15	0
	163	3	0

CORNWALL DISTRICT.

Redruth	47	16	3
Helston	56	19	4
Camborne	66	19	10
Marazion	16	10	0
	188	5	5

LIVERPOOL DISTRICT.

Runcorn	101	0	0
Whitchurch	13	0	0
Wigan	25	0	0
Liverpool, North	1	1	0
Liverpool, South	46	18	0
Birkenhead	4	0	0
Wrexham	15	0	0
Welshpool	26	0	0
Preston	44	0	0
	275	19	0

YORK DISTRICT.

York	395	0	0
Easingwold	40	0	0
Pickering	40	0	0
Selby	99	18	5
Tadcaster	40	0	0
Thirsk	24	10	0
	639	8	5

*** *The cordial Thanks of the Committee are offered for various acceptable Presents to the Society; namely,—*

To some Ladies of Helston, for a box containing 75 *Dresses,* 12 *Sheets,* 52 *yards of unbleached Calico,* 15 *yards of Print,* 30 *reels of Cotton,* 6 *packets of Needles; to the care of the Rev. John Polglaze, Fiji.*

To Mrs. Kersop, for 97 *Pinafores,* 9 *Children's Dresses,* 30 *Women's Dresses,* 9 *print Skirts,* 7 *unbleached Skirts,* 20 *Men's Blouses,* 67 *Bags,* 29 *Needle-books,* 28 *Pincushions,* 140 *Women's Neckerchiefs,* 3 *print Dress Jackets,* 160½ *yards of Print,* 50½ *yards of Chintz,* 144½ *yards of Calico,* 64½ *yards of wide Sheeting Calico,* 12 *pieces of Tape,* 13 *lbs. of Patches,* 1*lb. of sewing Cotton,* ½ *lb. of Thread, and* 12 *gross of Buttons.*

To Mrs. Jobson, for 120 *yards of Muslin and Print,* 20 *Women's Dresses, and* 12 *Pinafores.*

To Miss Maria Gabriel, for 5 *Needle-books and* 41 *Pincushions, care of Mrs. Wilson, Fiji.*

To Mrs. W. Ward, Madeley, Shropshire, for a silk velvet Fringe and Tassels, for Savannah-la-Mar Chapel Pulpit, Jamaica.

To Mr. B. Bennett, Dunstable, for 6 *straw Hats and* 6 *Bonnets, for the Canarese Girls' School, to the care of Mrs. Male.*

To James S. Budgett, Esq., for a set of Photographic Apparatus and Materials, value £20, *for the Rev. Joseph Waterhouse, of Fiji.*

To Mrs. Dixon and a few Friends in Manningtree, for a box of Haberdashery, to the care of the Rev. Seth Dixon, St. Vincent's, value £2. 2*s.*

Contributions to the Wesleyan Missionary Society, for insertion on the Cover of the "Notices," should be received at the Mission-House on or before the 15*th of each month: the following sums have been received by the General Treasurers, since our last announcement, some of which are included in the Remittances acknowledged from the Districts.*

Moneys received at the Mission-House.	£.	s.	d.
Mr. James Morrow, *Castle-Dawson, Ireland,* for the Fiji Mission	100	0	0
Brunswick Ladies' Bazaar, *Leeds,* Mrs. H. B. Legg and Mrs. Wilson	100	0	0
A Friend, *Ireland,* on behalf of a beloved one now in heaven, by the Rev. W. Arthur, A.M.	100	0	0
Legacy of Miss Sarah Leaf, *York,* £50; Mr. Robert Leaf and Mr. John Feather, of *Fulford, Yorkshire,* Executors. Less duty	45	0	0
Legacy of the late Ann Howard, *Portsmouth,* for Africa and Fiji, less duty	29	5	9
Legacy of the late Mr. W. Rowarth Bulwell, by his Executor, Mr. E. Charles, *Nottingham*	19	19	9
Mr. Howard, of *Tottenham,* by Mrs. Foster, towards the Education of an African Youth from the kingdom of Bonny	10	0	0
Donation, by a Well-Wisher to Wesleyan Missions, *Portsmouth*	8	10	0
Two Friends, *Cookstown, Ireland,* for Fiji	6	0	0
Tea.—A Thank-Offering for manifestations of religious feeling in a beloved Son	5	0	0
Subscription to the Indian Mission Fund from Soldiers in the 86th Regiment, *Gwalior,* by Paymaster-Sergeant Thomson	5	0	0
Mr. and Mrs. W. Green, *Newent* (Annual)	5	0	0
Ditto, for India	5	0	0
Mercies received, by the Rev. Dr. Hoole	5	0	0
A Friend to Missions in the *Second Huddersfield Circuit,* by the Rev. W. Jessop	5	0	0
James Douglas, Esq., of *Cavers, N. B.* (Annual)	5	0	0
A Friend in the *Sheffield East Circuit,* by Mrs. Willmer	5	0	0
A Friend in the *Launceston Circuit,* for India, by the Rev. J. Ryan	5	0	0
Mr. Pethybridge, *Ditto,* for India and China, by Ditto	5	0	0

	£	s.	d.
"I wish I could go."—In reply to the appeal of the Rev. J. Waterhouse, by the Rev. J. Cooper, *Rugeley*	5	0	0
Mr. F. Jacobs, *Leith*	5	0	0
Missionary Box for India, from a Friend	2	4	6
Mr. and Mrs. Cook, *Peckham*	2	2	0
Rev. Dr. Barth	1	0	0
A Friend, for India, by the Rev. J. Allen, *Dartford*	1	0	0
DOXA	1	0	0

FROME CIRCUIT, BY THE REV. J. MOWAT.

H. B. and T. Pooll, Esqrs., *Road* (Annual)	10	0	0
Mrs. Bailey, *Ditto*	2	0	0
Mrs. Pooll, *Ditto*	2	0	0
H. B. Pooll, Esq., on behalf of the East India and China Missions	100	0	0
T. Pooll, Esq., Ditto	100	0	0
Mrs. Bailey, Ditto	50	0	0
Miss Pooll, Ditto	50	0	0

LEEDS ANNIVERSARY.

	£.	s.	d.		£.	s.	d.
Thomas Farmer, Esq.	105	0	0	Mr. Charles Bousfield	15	0	0
Mrs. Farmer	52	10	0	Mr. William Lomas Joy	10	10	0
Miss Farmer	26	5	0	Mr. George Reinhardt	10	10	0
Miss E. Farmer	26	5	0	Mr. Henry Andrews	10	0	0
John Lidgett, Esq.	62	10	0	Mr. William Cooke	10	0	0
Mrs. Lidgett	26	5	0	Mr. Edward Joy	10	0	0
William Smith, Esq.	105	0	0	Mr. Robert Plummer	10	0	0
George Smith, Esq.	105	0	0	Mr. Thomas Riley	10	0	0
Richard Ripley, Esq.	105	0	0	Mr. W. F. Smith	10	0	0
Joshua Burton, Esq.	100	0	0	Mr. Morris Simpson	7	7	0
Mrs. Joshua Burton	100	0	0	Mr. W. D. Boothman	5	5	0
Messrs. J. and J. Hargrave.	60	0	0	Mr. Christopher Fotherby	5	5	0
Rev. James Allen	60	0	0	Mr. Daniel Hellowell	5	5	0
John Burton, Esq.	50	0	0	Mr. H. B. Legg	5	5	0
W. B. Holdsworth, Esq.	50	0	0	Mr. Matthew Peacock	5	5	0
Mr. Henry Smith	31	10	0	Mr. Thomas Simpson	5	5	0
A Friend, by W. Smith, Esq.	31	10	0	Mr. B. Whalley	5	5	0
Mr. William Pawson	30	0	0	A Friend, by Mr. Thomas Riley	5	0	0
Mr. John Blackburn	21	0	0	A Cheerful Tribute	5	0	0
Mr. Samuel Smith's Executors	21	0	0	Mr. Robert Smallpage	5	0	0
Mr. B. R. Vickers	21	0	0	A Friend, by the Rev. W. Wilson	5	0	0
Mr. James Walker	21	0	0	A Churchman, by Mr. Bousfield	5	0	0
Mr. Samuel Weston	21	0	0				

Special Donations for India.

	£	s.	d.		£	s.	d.
Thomas Farmer, Esq.	52	10	0	John Metcalfe, Esq.	5	0	0
A Friend, by the Rev. T. Vasey	10	10	0	Mr. Binns (*Second Leeds*)	5	0	0
Ditto, by Ditto	10	0	0	Mr. William Hill	5	0	0
Rev. Dr. Jobson	10	0	0	Mr. Samuel Buxton	5	0	0
William Pawson, Esq.	10	0	0	Mr. Samuel Petty	5	0	0
Michael Swallow, Esq.	5	5	0	A Friend	5	0	0
				Small Sums	10	8	0

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